

QUESTION BOX

(Answers will be found in this Issue)

1. What made Tommy's mother pace the floor of her shack?
2. Where did the Conductor place the Little Candle?
3. What Chinese woman has been largely supported by Harvard?
4. It is just as.....to seek theas to seek the..... Fill out the blanks in the sentence.
5. How far did Adam Ifland drive to meet the missionary?
6. What was Joe's biggest trial at first?
7. What was the hottest temperature of the long, dry season?
8. China has but one magazine for—how many children?
9. What does November, 1920, stand for?
10. What was the number of W. G. Chapters on Sept. 1, 1920?
11. What did an American in Honduras say the Mantles seemed like?
12. What chorus came from every corner amid a wave of applause?
13. "The best we can give"—what school has that for its slogan?
14. How many volumes are there in the pastors' missionary library?
15. Of six candidates, how many were from ministers' families?
16. How many wounded soldiers were cared for by the missionaries at Suifu?
17. What are missionaries on the field urging?
18. How many missionaries sailed for their foreign fields in August?
19. What is the name of Margaret Applegarth's new story?
20. How many Magyar Baptist churches are there in Hungary, and how many preachers?

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Change in address must be received by the 15th of the month. This is necessary to have change made for the next month's issue.

*This is the Month of
Our Drive for Subscribers*

MISSIONS

A BAPTIST MONTHLY MAGAZINE

HOWARD B. GROSE, D. D., Editor

Address—276 Fifth Avenue, New York City

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CONTENTS FOR NOVEMBER, 1920

GENERAL:	PAGE	PAGE
Question Box	577	the Colporters in the Field;
In the Vestibule	579	Hungarian Baptist Conven-
Joe Baranoff's Good Fortune		tion
(Illus.)—Coe Hayne	580	628-630
Exploring the New Europe—C. A.		
Brooks	584	WORLD WIDE GUILD:
Shall We Pay Our New World		Five-Year Program Goals; Intensive
Pledges?—F. W. Padelford	586	Study and Self-Giving Service;
An International Episode—Nellie		Those Fascinating Seals
G. Prescott	586	631, 632
A False Distinction—R. M. West ..	588	CHILDREN'S WORLD CRUSADE:
Bengali Words Tell Tales	589	A Traveling Library; Children's
Mission Stories Told in Pictures ..	591	Patriotism; Membership Week ..
An Experiment in Social Work for		633
Migrants (Illus.)—H. Chapell ..	592	THE OPEN FORUM:
The Baptist Conference in Lon-		A Junior Church Surprise; Ac-
don—J. H. Franklin	594	quaintance Drill; An Enticing
Planning to Meet the New Needs		Program
in Europe	596	634, 635
The Soul of the Indian—Hugh		PUZZLE PAGE
Burleson	597	636
Impressions of the Present Situ-		Model Missionary Libraries
ation in Europe—H. B. Grose ..	601	Graded Missionary Stories
A Gift Just in Time—H. B. Mont-		638
gomery	603	Two New Missionary Books
		639
		MISSIONS' ADVERTISEMENTS
		637-640
EDITOR'S POINT OF VIEW:		ILLUSTRATIONS:
A Strong Word—The Appeal to		Augustus Chouteau and His Wife. Cover
Humanity	604	A Contrast in Civilization
The Baptist New World Move-		578
ment	604	Baptist Orphanage at Wood Island ..
A New Day in Czechoslovakia ..	605	580
Note and Comment	606	A Native Alaskan Home
		581
GENERAL:		Two Housekeepers; Shower of
Now for the Quick Response of the		Ashes
Denomination	608	581
A Rider of the Old Fremont Trail		Philip Olsen; Orphanage Cattle ..
(Illus.)	610	582
The Sunshine Baby (Illus.)—W. T.		Governor Thomas Riggs, Jr.,
Elmore	613	Alaska
The Ox-Cart Driver (Illus.)—		583
Bertha M. Evans	617	William and Dorothy Robertson ..
The Foreign Board Meeting in New		583
York	621	Mrs. Waung Koovung
		587
FROM THE WORLD FIELDS:		Four Self-Supporting Workers ..
The Day is Thine (Poem); Prayer.		590
HELPING HAND: The Jubilee in		Two Filipina Nurses
Moulmein; New Leaflets and		591
Pamphlets; From Lizbeth		Three Little "Nintimates" Abroad
Hughes	622, 623	591
TIDINGS: First Board Meeting in		Dr. Ida Scudder and Pets
New York; Americanization		591
Forces; New Members of Staff;		Bible Women of Swatow
A Vision; When Black Helps		591
Yellow	624, 625	Migrant Colony Shacks, New
FROM THE FAR LANDS: Self-Support		Jersey
in Philippines; Educational Pro-		592
gress in China; On With the		Christian Workers' Tent
Baptist World Movement;		592
Foreign Missionary Record ..	626, 627	In Field and in the Yard
FROM THE HOME LANDS: Impress-		593
sions of Honduras; A Veteran in		Baptist Conference in London ..
Service; International Seminary;		594
Right Sort of Introduction; With		Missionary Looking on the Wide
		Field
		600
		Pastor T. C. Wu, of Shanghai ..
		607
		C. A. Brooks
		608
		Adam Ifland, Pioneer
		610
		Ifland Home and Missionary's Cut-
		ter
		611
		Sunshine Baby and Little Mandy ..
		613
		Subbama and Venkatamah
		614
		Carrying Frogs to Bring Rain ..
		614
		Interior of Church in Kanigiri,
		India
		615
		Watering the Road; Shan Hats ..
		618
		Burmese at Domestic Meal
		620
		A School in Congo Land
		622
		Mr. and Mrs. Lee Lewis
		623
		Chinese Groups at Party, Chicago ..
		625
		Tegucigalpa, Honduras
		628
		Home of the Mantels in Honduras ..
		628
		Junior Church Groups in Gales-
		burg
		634, 635

PUBLISHED MONTHLY BY THE AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA, PA.

ADDRESS ALL BUSINESS COMMUNICATIONS TO MISSIONS, 1701 CHESTNUT STREET, PHILADELPHIA, PA.

Send all changes of address and subscriptions to 1701 Chestnut Street, Philadelphia, and not to 276 Fifth Avenue, New York, in order to avoid remailing and delay

LETTERS FOR EDITOR, DR. H. B. GROSE, 276 FIFTH AVE., NEW YORK CITY

Entered at the Post-office at Philadelphia as second class matter, acceptance for mailing at the special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 3, 1920.



FUMBAN. A VIEW OF THE VILLAGE



A CONTRAST IN CIVILIZATION—FUMBAN, VILLAGE IN A NON-BIBLE LAND, AND A STREET IN BUTTE, IDAHO, U. S. A.

MISSIONS

VOLUME 11

NOVEMBER, 1920

NUMBER 10

In the Vestibule of the November Issue



MISSIONS has never been more deeply impressed with the vital importance of its message than it is today. In the present world conditions of high-strung nerves and unsettled plans and uncertain outcomes there is special need of the influences that make for sanity and poise and confidence in the Supreme Power that is over all. The pages of MISSIONS are instinct with that breath of Life that comes from above. You cannot read without the consciousness that God in Christ is working out his will among the nations. His ways are not as man's ways, and are often disclosed only through pain and suffering because of the blindness of human vision and the weakness of human will, but he is at work. And the evidences are to be seen most clearly in the mission fields, where the gospel power is applied directly to needy and responsive lives. New faith and heart will come as you read, and it is with this hope of inspiring to new consecration and action that MISSIONS comes to you.

The first note is that of Christian altruism, sounded way up in Alaska, where orphaned children are rescued and nurtured by our Woman's Home Mission Society. The pictures show the character development. The note continues with Commissioner Brooks' review of his exploration of the New Europe, and the number contains in addition the report of Secretary Franklin and the impressions of Dr. John R. Mott, together with the action of our Home and Foreign Societies in regard to the relief of suffering in the war-stricken countries. This is informing and appealing matter of great moment, and we are sure our readers will feel it to be so, and be moved accordingly. This indeed is the important matter of the month.

An International Episode is wholly out of the ordinary, and may well illustrate a sermon on special providences. A False Distinction ought to be carefully noted, for it is most mischievous if made. The tell-tale character of language is brought out by Mr. Long. The Experiment in Social Work for

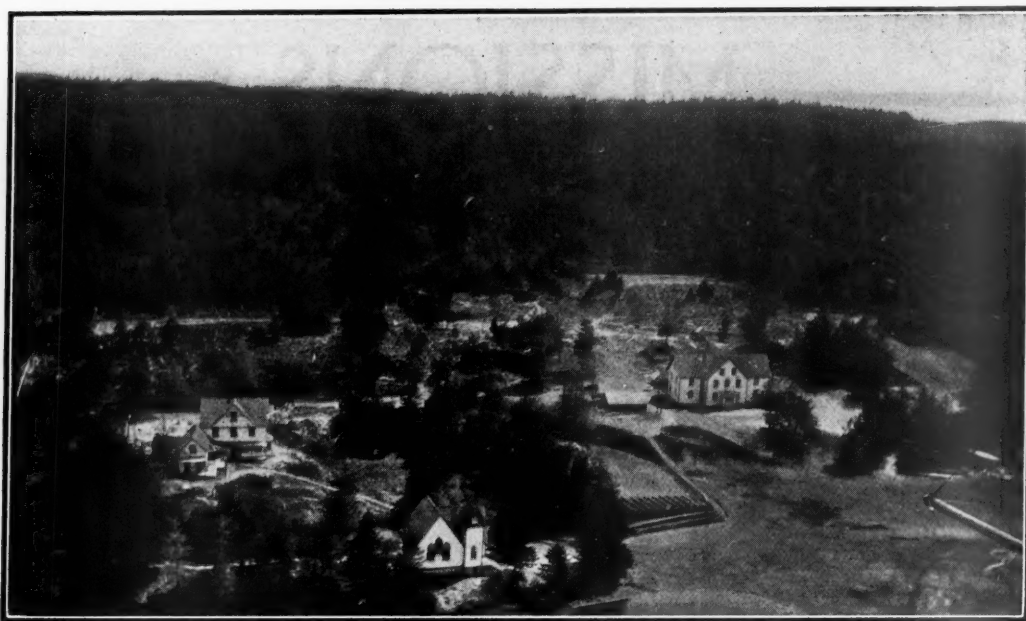
Migrants approves itself as one of the steps in Americanization. Special attention is called to the unusual address on the American Indian, which was given by Bishop Burleson at the meeting of the Home Missions Council, and cannot be too widely read and deeply pondered. It makes the issue noteworthy.

Readers will not fail to heed the messages from Dr. Padelford in regard to our continuing campaign, its spirit and aims. By this time all misconceptions and misunderstandings ought to be cleared away, and the straight path of duty and obligation be seen. The unfinished financial task is great, but a revival of true religion in all our churches is of infinitely greater necessity and importance.

The new chapters of *The Sunshine Baby* and *A Rider of the Old Fremont Trail* carry the interest forward, while the news from the World Field is varied and full, the World Wide Guild and Children's World Crusade lay plans for the year, and the Open Forum has some wideawake contributions, gratefully acknowledged. One of our leaders recently expressed pleasure at the list of Words Often Misspelled as a feature of the Puzzle Page, which Miss Bertha Bennett is making attractive to a widening circle. Nearly all these words are jotted down as we happen to see them incorrectly spelled in books, papers, and correspondence.

With the mission stories told in pictures and the numerous illustrations scattered through the pages, this is a good issue for pastors and club managers to use in obtaining subscriptions and renewals. This is the month in which to begin the increase of our list. Now is the time for all friends of MISSIONS to help, so that in spite of the increase in price there shall be also an increase in the list in each church. The wider our constituency, the more good we can do.

This is the time for pastors to say a good word for MISSIONS, to aid the club managers where there are clubs, and to start clubs if none exist. And what a fine thing it would be if subscribers would hand their renewals to the club managers instead of waiting to be called on. Why not execute a surprise for once?



THE BAPTIST ORPHANAGE AT KODIAK, WOOD'S ISLAND, ALASKA

Joe Baranoff's Good Fortune

BY COE HAYNE

Joe Baranoff is an imaginary character, but in all essential particulars the events as narrated in this story actually have occurred at one time or another in connection with the lives of the boys and girls at the Kodiak Baptist Orphanage, Alaska

FORTUNE seemed cruel to Joe Baranoff when four men came to the shack that had been his home and carried the still form of his father away to bury it forever from his sight. He was now alone in the "Valley of a Thousand Smokes," and this meant a life of slavery for an Alaskan Indian boy. Not far from his home was a collection of squalid Indian homes. He went from house to house asking to be taken in. He could not remember his mother, but he hoped that she had been of gentler heart than the women who ordered him from their doors. He did so much want some food and a place where he could get warm and go to sleep. He passed from hovel to hovel until he was told by a man smoking a pipe in his doorway that he could stay there if he could carry a bucket full of water and cut wood with an ax.

Two months later a government official stepped from his launch in front of the village and found Joe staggering under a log which the man who gave him shelter and a little food was compelling him to carry home.

"He not my boy," said the man when the official asked him why he had loaded the boy down so heavily. "Father and mother both dead."

The government man was angry. He took the log from the boy's shoulder and threw it to the ground.

"If he is an orphan, I'll take him to a place where he'll get right treatment."

"On Wood Island?" asked the Aleut Indian. "I think of sending him there on next boat."

"Too bad you didn't send him on the last boat," said the government man.

Now Joe came into a world he did not know existed—a world in which kind voices, good food, and gentle treatment took the place of starvation, hard work, and abuse. He will never forget the smile on the face of the superintendent of the Kodiak Baptist Orphanage when the man who brought him in the launch told the superintendent that he had brought another boy for him. Joe looked around for a big water bucket and an ax and told himself that he would be willing to carry two buckets if that man let him live with him.

But no hard tasks were given Joe. His biggest trial at first was a bathtub. Every day he had to be bathed and then have salve applied to the sores on his body. He had never known what it meant to be free from these sores. In time he learned to love the bathtub and went into it of his own accord. Gradually the sores disappeared, his cheeks filled out, and he learned to play and laugh with the fifty other orphans at the home. His ribs did not show so prominently any more because the fresh eggs, home-made butter, sweet milk, and mother's bread drove the protruding ribs to cover.



A NATIVE ALASKAN HOME

In time Joe learned that the Orphanage to which the thoughtful government official had brought him had been built and was supported by the Woman's American Baptist Home Mission Society so that children left alone in Alaska might have an ideal home and know what it meant to be loved.

He learned to love this home and everybody in it, including the superintendent and his wife and the boys' matron and the girls' matron. He learned that the Orphanage consisted of 640 acres of land, a dormitory for the girls, a dormitory for the boys, a barn, a herd of cattle, a flock of chickens, and a silo. The cattle could not have given so much milk during the winter without the corn fodder pickled in its own juices in that silo. Any boy or girl on a farm understands that.

Joe rose with the other children at 5.30 a. m. and was ready for the 6.30 bell for morning prayers. He learned to sing with the others. After



WHEN THE SHOWER OF ASHES FROM A NEAR-BY VOLCANO CEASED SOME YEARS AGO IT WAS NECESSARY TO DIG TRENCHES IN ORDER TO PLANT A GARDEN, AND THE HOUSES WERE BADLY DAMAGED

the Bible reading and prayer by one of the workers he marched to the dining-room, the procession being headed by the youngest child in the home. After breakfast he joined the wood-cutting force, while the girls washed dishes, made the beds, and helped with the other housework. Then at 8.30 he trudged off with the boys and girls to the Ter-

ritorial District School, which is very near the home. After school there was a play time.

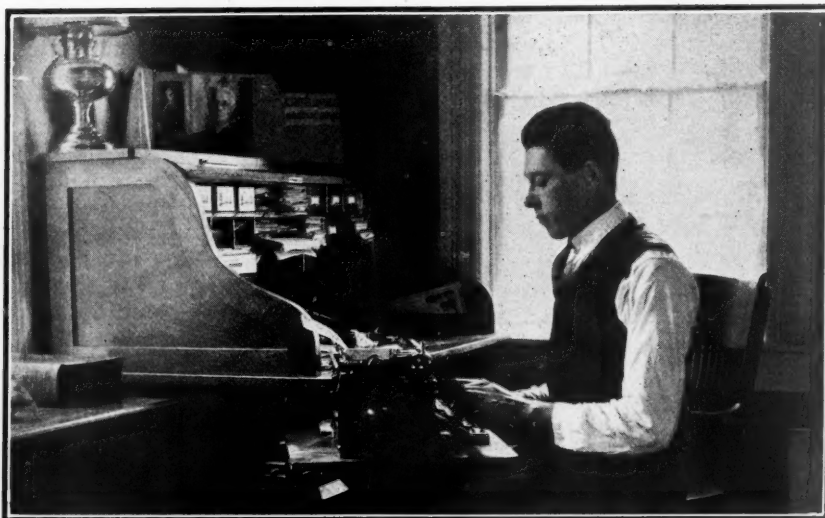
And in this way the days passed in rapid succession. Months passed and with them Joe grew to be a sturdy lad. He learned the story of Jesus' love by hearing the superintendent preach in the little chapel on the island, and from the talks of the good matrons at the home.

Joe had been a very profane boy. It seemed to him that he could not overcome the habit. One day he got into some argument at the dinner-table and gave voice to a whole string of oaths. The superintendent sent him from the room, assuring him that he could finish his meal afterward. Driven by shame and chagrin Joe resolved to leave the home forever. The most available means of escape from the island was the motor-boat that belonged to the Orphanage. He had been taught to run it. Without considering the consequences, he resolved to flee northward to some islands he had heard one of his schoolmates describe.

A providential wind arose and compelled Joe to put in at Kodiak Island. Here the United States Marshal took him in charge, but would not

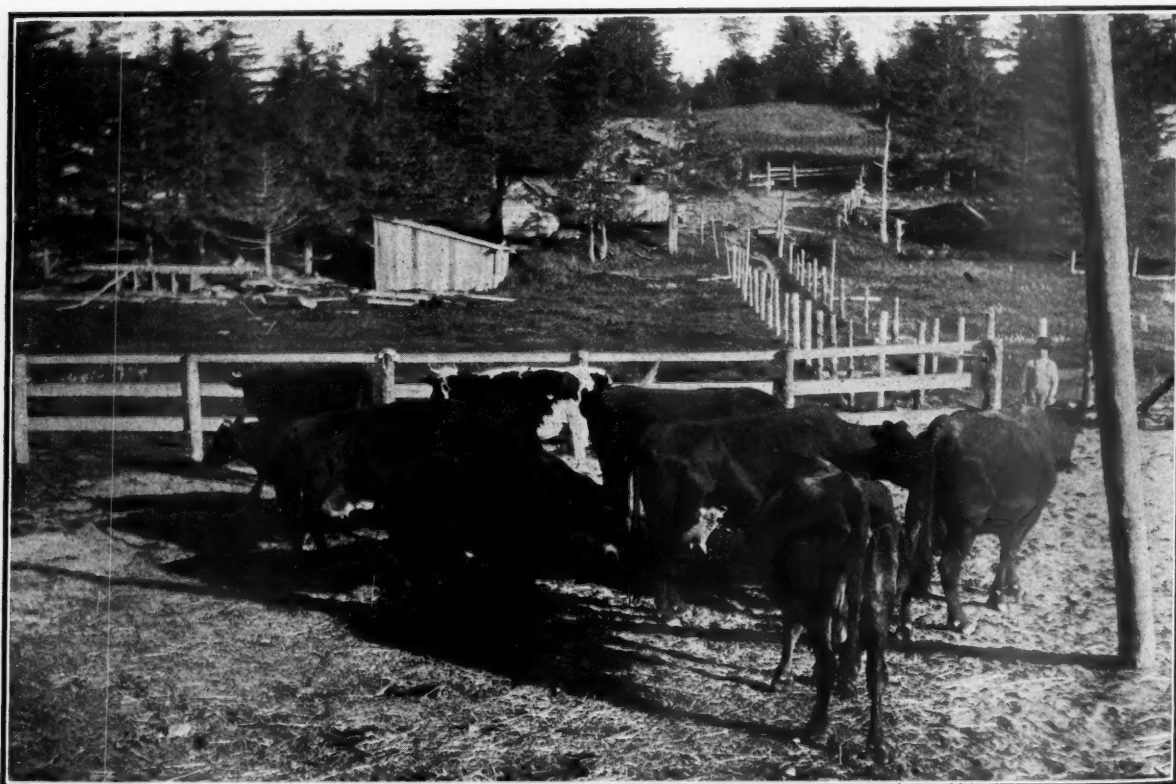


TWO EFFICIENT HOMEKEEPERS, ORPHANAGE PRODUCTS

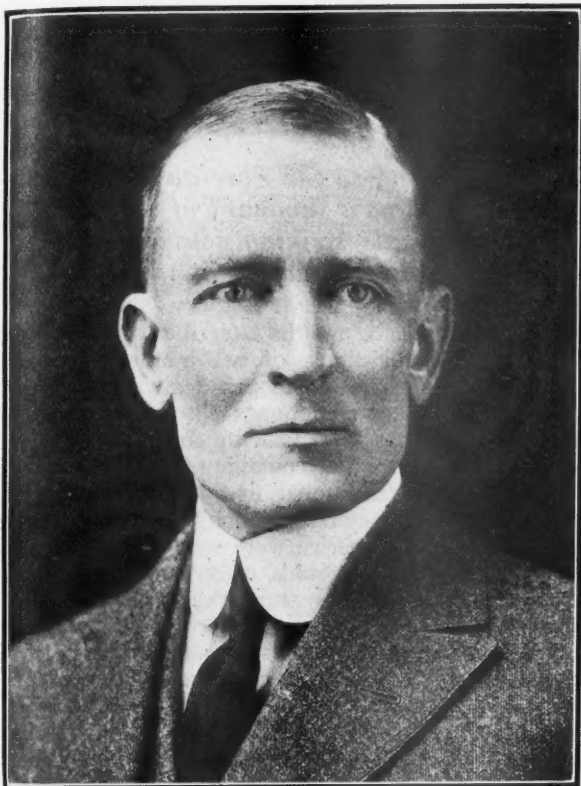


PHILIP OLSEN

When Philip Olsen as a mere youngster was brought to the Orphanage little hope that he could live the month out was entertained by those who knew anything of his physical condition. But somehow, with good food and good care, he won through. He never became a robust boy, but his spirit always has been that of a stalwart. The determination to live and serve has been his. Superintendent Learn early discovered his worth and gave him every advantage to develop his literary talents. Philip is the editor of the paper published at the Home and is indispensable as an office assistant. He is a fine illustration of the work done in this institution.



SOME OF THE CATTLE ON THE ORPHANAGE FARM AT KODIAK



THOMAS RIGGS, JR., GOVERNOR OF ALASKA

Who has highly commended the character of the work done at the Baptist Orphanage

arrest him until he could confer with the superintendent of the Orphanage.

"Why did you run away, Joe?" asked the superintendent, when he arrived on Kodiak Island. "Aren't you at all sorry to treat us in this way?"

Joe was silent. He knew that he had been treated with all kindness at the Home, but was too stubborn to tell the superintendent that he was sorry. He was still smarting with the humiliation which his hasty temper and unruly tongue had brought upon him.

"Shall I arrest him for stealing the motorboat?" asked the officer.

"No," said the superintendent. "I do not believe Joe realized what he was doing. I think I will accept the offer of the good wife of the superintendent of the radio station and leave him at her home for a time."

For several days Joe lived at the radio station and it was so arranged that all the duties assigned him kept him near the superintendent's wife. It was her plan to do this so that she could keep him continually reminded of all the activities of the Home on Wood Island.

"What a good time they must be having now, Joe," she would remind him. "Let's see, it's just six o'clock and they must be gathering about the supper-table." Or possibly this: "They are playing games now, Joe. They must be missing you."

Joe became the most homesick boy you can im-

agine and one morning begged to be sent to the Orphanage. And when he once more found his friends there he thought that no boy on earth could be happier. The knowledge that he was forgiven by all at the Home filled his heart with a gratitude words cannot describe. The thought that there was forgiveness in God's plan for him was also brought home to him. When he knelt by the side of the superintendent he prayed for help to overcome every temptation. And when a boy does this he is taking the Royal Highway to nobler living.

Other stories by the same author, written expressly for use in Baptist Sunday schools, may be secured by addressing the Department of Missionary Education, 276 Fifth Avenue, New York City.



WILLIAM AND DOROTHY ROBERTSON

who both came to the Home at an early age, and were married there. He refused to leave when he became of age. He went with Superintendent Learn to the States at twenty, but begged to be taken back, instead of going as planned to a government school in Oregon. He has full charge of the farm and stock, and is Mr. Learn's very able assistant. His wife is also a product of the Home. These are the best and most satisfying answers as to the value of this work.

Exploring the New Europe

BY CHARLES ALVIN BROOKS

Mr. Brooks, who was loaned by the Home Mission Society to the Foreign Mission Society for a year of investigation in Europe, has given us a summary of his mission and its conclusion in the London Conference, with his striking conviction as to the present situation and its demands upon our own denomination at this time.

IT was with a fairly keen sense of the importance of the task with which the Foreign Mission Society had entrusted me that I set out upon my mission to Europe. I was to explore the actual conditions there, especially in those remote regions from which only vague rumors gave us a hint of the immeasurable wretchedness of the people. I was given the utmost latitude and freedom. The society was not, I assumed, interested in filling in a questionnaire, but wanted me to accomplish two outstanding and important things:

(1) As the commissioner of the Northern Baptists I was to endeavor to reestablish contacts with our Baptist fellowship which had been interrupted by the war and bring such immediate relief and comfort as might be needed and possible. (2) To explore the situation from every important angle in order to ascertain the needs and opportunity for religious service in the period of reconstruction and, so far as possible, the longer future beyond.

In the discharge of that task I visited England for repeated conference with the Baptist leaders there; spent much time in France; made two visits to Eastern Europe, going to Czecho-Slovakia and Poland three times, and crossing Germany twice. Besides this, I was able to visit Spain and Portugal, Lithuania and Latvia, Esthonia, Finland, Austria, Hungary, and Rumania, and had the pleasure of a day in Stockholm en route.

I had the advantage of a previous somewhat extended tour of much of the same territory (in 1913), and against the background of that experience the present situation stands out in sharp relief.

Before August, 1914, Europe, while representing many nationalities and races, with separate governmental frontiers, was operated economically, commercially, and financially almost as a unit. No nation was economically independent. It was an intricate and sensitive situation, with all the possibilities of explosion which the past seven years have realized, should any disturbance of the relationships and balances occur. In place of that unity every nation in Europe has been involved in the war, either as belligerents or armed neutrals, whose economic and social life was profoundly affected by the results of the war. Financial confidence has been utterly wrecked. The exchange is so unstable as to make almost as great difficulties for Switzerland, Holland, and the Scandinavian countries as for Poland, Germany, Austria, Hungary, France, and Italy, whose currency has been so fearfully depreciated. I saw the exchange in Poland drop in one day from seventy-five marks to the dollar to ninety marks, and

when I returned six months later it had reached the almost unbelievable figure of two hundred marks to the dollar, while Russia had practically no exchange at all and could get nothing except in exchange for the gold which has been held by the Soviet government, and is used wholly outside of Russia.

As is already well known, five of our most trusted and efficient missionaries among their respective lingual groups in America were sent to Europe to do intensive work in the lands of greatest need. Mr. Brouillette has been a year in France and rendered a service entitling him to a decoration of honor, which he deserves far more than some who wear the French D. S. decoration. Mr. Kralicek spent three months in Czecho-Slovakia, Mr. Strzelec eight months in Poland, Mr. Orosz three months in Hungary, and Mr. Igrison the same time in Rumania. The value of this service it is hardly possible to overestimate. Their service to me in the fulfilment of my mission I recognize and never fail to acknowledge. Without them my work would have been only partially successful.

The original plan had been for me to pay a hurried visit, covering as much of the territory as possible, and make preliminary arrangement for a later visit of a commission which could make a more deliberate study of conditions and set up a Baptist program for Europe that would command the support of the Baptists of the world. As I discovered how utterly impossible it was to carry out such a program I became greatly concerned lest a year should be allowed to elapse before any program of relief and reconstruction could be adopted. The situation was met by an agreement between American Baptists, North and South, and the Baptists of Great Britain, that a commission of two should make as thorough study as possible and report to a conference representing not simply the great mission boards operating in Europe but also the membership of our churches in the various countries concerned.

A commission of Southern Baptists had made a study of Italy and had visited the Near East, so it was agreed that their study should constitute the report for those lands to the London Conference.

In pursuance of the arrangement for this Commission of the World Alliance, the Rev. J. H. Rushbrooke, of London, and myself were assigned to this task. Mr. Rushbrooke is an ideal commissioner. He is a man not only of international mind but large international acquaintance and experience. I had come to the conclusion previously that a commissioner resident in Europe for the next three years at least was essential to the success of any denomina-

tional program adequate to meet the situation. I was delighted to discover in Mr. Rushbrooke the qualities requisite, and I had the joy before leaving London of seeing him enthusiastically nominated to this important office.

We spent two months in this survey, beginning with Germany and including all the Eastern and mid-European countries save Bulgaria, and of course Russia as now constituted.

We had been given the task of selecting the proper representatives from these lands for the London Conference, as well as gathering our own impressions of the needs and opportunities. We met our brethren usually in conferences especially assembled for our benefit, and had an opportunity to visit a large number of the congregations as well. We met leaders of other religious bodies and had several conferences with representatives of political, diplomatic, and military service, Red Cross, Relief Commissions, and Y. M. C. A. agents. On two or three interesting occasions we met the educational leaders of the countries visited and were thereby able to get an important point of view and have the benefit of information gathered from these reliable sources. I had on my previous visit to Prague a most interesting interview with President Masaryk, and when on our second visit Mr. Rushbrooke was with me, we had another very satisfactory conference with him, bearing especially upon the matter of religious liberty in Czecho-Slovakia. It is needless to say that we had frequent thrilling and sometimes hectic experiences. The wearisome passport regulations, the annoying custom inspections, and the not infrequent stupidity and dense ignorance of railway officials, proved a great strain on our small reserve of patience when we were trying to cover so vast an area in a strictly limited time. A valuable letter from the secretary of the British Prime Minister saying he was interested in our mission proved an open sesame at many critical moments.

The consummation of the year's work naturally came in the London Conference. So much depended upon the outcome that our brethren over the continent made it a matter of most earnest prayer. Certainly it was a historic gathering, and only the years will prove how wisely the plans decided upon were laid.

The assignment of responsibility for aiding the various countries which need some assistance has been generally reported. I would like simply to point out that upon Northern Baptists rests the re-

sponsibility for developing not only some of the most needy fields, but also the fields of the greatest possible strategic importance for the future of Europe.

The limits of this article will not admit of my enlarging upon this. It may be possible for us in the next five years, if we can measure up to it, to do more for the future peace and welfare of Europe by making an adequate provision for these fields than the work of the preceding century of Baptist testimony in Europe has accomplished.

Europe is plastic now, but rapidly cooling. A reaction of disappointed hopes and inevitable discouragement has awakened a sentiment for a return of the old regime in several lands. Hungary wants a king. Austria cannot go friendless and may be thrown into the arms of Germany. Many in Germany are convinced that an emperor is the only hope of the future, and students are calling for "Unser Armen Kaiser" (our poor Kaiser). From Russia come rumors of a monarchist reaction which are not without significance. The future of Lithuania, Latvia, and Esthonia is full of uncertainty. Now is the time for the friends of political and religious progress and constructive liberalism to make their contribution. The forces of formalism and cold ecclesiasticism are alert. Rome with her customary and characteristic astuteness is capitalizing the popular movements and has them well in hand. Protestantism is divided and in many cases spiritless and without a program. Evangelical and missionary passion must find outlet through denominations which have their faces to the front and know how to read the divine signs of the times.

And may I conclude by expressing what I have nowhere expressed before, my profound conviction that we should pray not for a quick and easy peace, but that there may be no peace until we can have a righteous and just peace; that the hopes and dreams, the worthy ones, awakened in the hearts of the masses of Europe shall be realized. Liberalism in many lands not only is unreligious but frankly and earnestly anti-religious. The school-children of Portugal parade the streets displaying a banner with the startling motto, "No Religion—No God."

It is for progressive and socially minded denominations, which believe in the power of the gospel to reach and transform the entire range of human life and society, so to interpret our message in this day of grace as to meet God's divine challenge to his church and the unparalleled opportunity of the hour. But events in Europe will not wait.

There never was an hour like this for the churches of Christ to make a permanent impression upon the peoples of Europe—an impression of the moral and spiritual power and the inestimable restorative and redemptive value of pure New Testament religion, the religion which brings Jesus Christ as Saviour and Lord and Friend to the multitudes who have never had opportunity thus to know him. Will our denomination do its part in this work? A grave, vital question.

THE GENERAL BOARD OF PROMOTION OF THE NORTHERN BAPTIST CONVENTION

J. Y. Aitchison, D.D., General Director

Shall We Pay Our New World Pledges?

BY FRANK W. PADEFORD, D. D.

WERE the pledges which Baptists made last spring to the New World Movement cancelled when the Northern Baptist Convention severed its relation with the Interchurch World Movement?

This is an important question. It is being asked in every quarter. It demands a very clear and positive answer.

That answer is NO.

Let us bear an important distinction clearly in mind. The New World Movement is an organization of Northern Baptists to develop our missionary and educational work at home and abroad. It sought during this past year to secure one hundred million dollars in order to strengthen, develop, enlarge our own Baptist work the world around. That is the missionary and educational work which was founded by our Baptist fathers and which it is our privilege to foster and develop. That work goes on, must go on at an increasing scale. The pledges which were taken in our Baptist churches last April and May were for this distinct work and no other. The New World Movement of Northern Baptists is still in progress, seeking to secure the full hundred million dollars, and is not affected an iota in its purpose or in the extent of its plans by the closing of the Interchurch Movement.

The Interchurch World Movement on the other hand was a cooperative movement on the part of thirty odd denominations to study the world field, to present the missionary cause in vivid fashion to the people of America, to lay the missionary appeal upon the hearts of American Christians. It was not organized to do missionary work of any kind at home or abroad, nor to appeal for missionary work under its own direction. It did appeal, to be sure, to the so-called "friendly citizens" for missionary funds, but these were to have been divided among the various denominations which cooperated in the Movement. The amount of money raised by this appeal

was unfortunately very small and did not at all approximate the expectations.

It must be plain, therefore, that *the discontinuance of the Interchurch Movement did not cancel or in any way affect the pledges made by Baptists to their New World Movement.* That Movement still goes on unaffected by the closing of the Interchurch Movement.

It is highly important that these pledges made by Baptists should be paid promptly and in full. Our missionary societies—city, State, and national—have been making plans for the development of their work in some degree commensurate with the multiplying demands for the strengthening of the Christian forces at home and abroad. The demand is most insistent in every quarter of the globe; for example, in those new nations in Europe just awakening to intellectual and spiritual freedom. The people are crowding into our cities at an unprecedented rate. The provision for their religious welfare is a task way beyond our present resources. Our relations with Latin America become closer every day. Unless these pledges are paid in full, Baptists cannot possibly respond to these new Macedonian calls.

Part of our money is to go to our educational institutions. Our boys and girls are pouring into our schools and colleges this fall in unprecedented numbers. The schools are crowded to the doors. Unless our pledges are paid promptly we shall not be able to furnish the facilities for the education of our own children and for the training of our future ministry.

The New World Movement is going on to complete the subscription of the full Hundred-Million-Dollar Fund. Nothing can facilitate the completion of the fund so surely as the prompt payments of the pledges already made. During the summer vacation months the payments were about sixty-four per cent of the expectancy. This was doing remarkably well. Let us now bring in the full hundred per cent at once, and thus fulfil our obligation.

THE NEXT MEETING OF THE BOARD OF PROMOTION WILL BE HELD IN THE CURTIS HOTEL, MINNEAPOLIS, ON NOVEMBER 30, DECEMBER 1 AND 2. THE MEETING OF THE ADMINISTRATIVE COMMITTEE WILL BE HELD ON NOVEMBER 29. IN CONNECTION WITH THIS MEETING OF THE BOARD, SEVERAL POPULAR SERVICES WILL BE HELD WHEN THE WHOLE DENOMINATIONAL PROGRAM WILL BE DISCUSSED. DR. POPE AND HIS COMMITTEE IN MINNEAPOLIS ARE MAKING ARRANGEMENTS FOR A GREAT SERIES OF MEETINGS. THE BOARD WILL AT THIS SESSION DISCUSS ITS POLICIES AND PLANS FOR THE COMPLETION OF THE HUNDRED-MILLION-DOLLAR FUND

An International Episode

A SHINING EXAMPLE OF WOMAN'S FIDELITY AND FAITH

BY NELLIE G. PRESCOTT

MANY years ago the Chinese merchants of Boston asked Harvard College to establish a Chinese department, offering to meet the expense if their request was granted. Ko-Kun-Hua was sent over from China as the first professor to fill this chair. With him came his wife and four children, one of them a little girl of five years whose name was Koovung. After a few years in Cambridge, Ko-Kun-Hua was taken ill and died. During his illness, an appeal was made by Dr. Eliot to the medical students for volunteers to attend this Chinese professor. Among others, a young man, now Dr. George W. Nash, of Hurley, New York, offered his services and in every way possible showed his sympathy and interest in the dying man, and later in the distressed widow and children. Although he could not speak their language, he understood how to bring comfort, and by the burning of incense at the funeral bier and in other ways, showed that he appreciated the fear and grief in the heart of this little non-Christian Chinese mother and widow, and knew how to reassure her in this difficult experience so far from home. Dr. Nash was urged by the university authorities to accompany the family back to China, but felt unable to do this, although for several years he continued to correspond with the oldest child, a boy named Po-fu. The return of the family to the old home in China was made possible, however, by a fund which was raised at Harvard to meet the expenses and also to provide an annuity for the support of the family.

As the years passed, the little girl Koovung grew into young womanhood in a heathen village, not far from Shanghai, where also lived a young man in the incipient stages of tuberculosis who had recently accepted Christianity. When, however, he sought a wife among the Christian Chinese girls known to him, his offers were refused because of the dangerous character of his disease. Finally he sought Koovung, whose family was willing for her to marry him.

Their short life together was a very happy one, for they loved each other; but all his efforts to bring his wife to Christ seemed unavailing, as she remained steadily cold and indifferent. When, however, after one year he lay dying, he took her hand in his and received the promise that she would find the Saviour and would meet him in the Heavenly Land.

Then followed a period of two long years, while Koovung waited, keeping the promise warm in her heart, but no one came to the heathen village to tell her of Christianity. She could not read her husband's books and she knew no Christian to whom she might go. Finally, in despair, fearful of ever being able to fulfil her promise, Mrs. Waung Koovung Voong took her little son, and with no provision for the future except her small share of the Harvard annuity, this timid, tiny woman left her home amid

the opposition of her family and went forth to seek until she found the opportunity to keep her promise to her husband.

By good fortune she found her way to the Bible Training School of the Northern Presbyterian Mission in Shanghai, told her story to Miss Emma Silver, its principal, and was admitted as a student with the privilege of keeping her son with her. That was where in the year 1909 I had the pleasure of meeting her and listening to her story.

In January, 1920, while again in Shanghai, I was invited to the Bible Training School to meet, a second time, Mrs. Waung Koovung Voong. Now she is the honored matron of the school and the possessor of a



MRS. WAUNG KOOVUNG

strong Christian character. Her only son is dead, but her brother, as is often the custom in China, has given her his son to be to her as a child. A few years ago it seemed advisable to the committee who had the annuity fund in charge to divide the principal among the surviving members of the family, so Mrs. Waung received a sum of money from Harvard, amounting to about \$1,000. Immediately after this she made her will, settling one-half the amount on her adopted son and giving the other half to the Bible Training School.

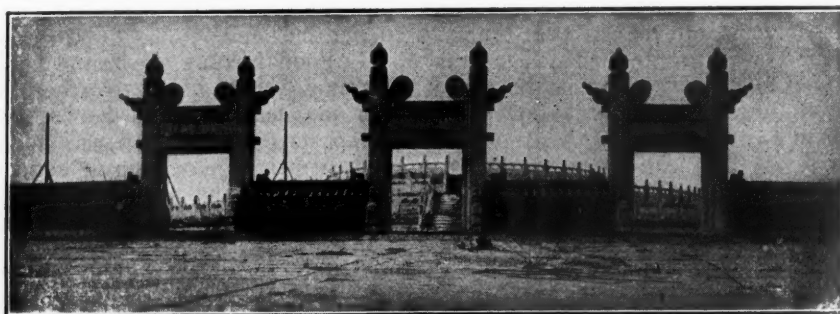
Mrs. Waung is a small woman, quiet in manner but of dignified bearing. When once she accepted the Christian faith she became its staunch defender, and in spite of the objections and very pronounced

disapproval of her non-Christian relatives has held steadily to the course which she has believed to be the right one for her in the new life to follow. She sets a shining example of fidelity.

With real pleasure she took me to her own room and pointed to a picture on the wall of her father and his family as they looked in the long-ago days spent at Harvard University. The picture had been for years in the possession of Dr. Nash, who re-

cently sent it to Mrs. Waung, in renewing the correspondence of his student days.

This, briefly, is the silhouette of the life of a woman in China whose support since childhood has been largely contributed by Harvard College—a woman who has overcome obstacles to keep a difficult promise—a woman who now lives out the faith that is in her and is multiplying herself in the lives and characters of other women of China.



A False Distinction

BY R. M. WEST, D.D.

THE raising of money for the kingdom of God is a process rather offensive to many of our Baptist people. They prefer to have those responsible for leadership "place the emphasis on some spiritual function of the kingdom."

In the past three years many apologies have been given for saying and doing so much to raise money. Again and again leaders have promised themselves to get quickly past the money phase of denominational life to a real spiritual emphasis and leadership.

Again and again the cry comes from pulpit or pew, "The people must be given a spiritual task; they are tired and restive under continued appeals for money."

Evidently there is among our Baptist people a widely prevalent distinction between money raising and spirituality. Why is it spiritual to conduct a work by which people are brought to faith in Jesus Christ, and unspiritual to ask for the money by which to defray the expenses of that work?

Why is it spiritual to win a person to missionary service, but unspiritual to ask for the money necessary to support the missionary and equip him for service?

Why is it spiritual to inspire a young man to educate himself for the Christian ministry, but unspiritual to seek the money by which to put the education within his reach?

As a matter of fact it is just as spiritual to seek the money as to seek the individuals. The two lines of effort are supplementary and inseparable.

We are perfectly accustomed to seeing men and women express their carnal nature by the use they make of their money. Why do we hesitate to ask people to express their spiritual nature by the use of their money?

If people have truly become spiritual and have

consciously turned from a life of "things" to a life of spiritual values they will be as ready to put their money back of the kingdom as to pray, and they will make no invidious remarks about the raising of money for the work of the kingdom of God.

Christ gives us good reasons to believe that a man's use of money is the acid test of his spirituality. Read again his parable of the Rich Fool, his interview with the young ruler, and his doctrines of life.

If a person resents being asked to give his money for the work of Christ, does he possess any true spirituality to put into prayer or evangelism?

A false distinction has been made. *It is truly spiritual both to preach and to support*, to inspire and to pay.

For decades we have sought to increase the spiritual resources of our churches, and at the same time have been more or less apologetic in many quarters over the matter of asking money for kingdom purposes.

Let us face the facts. The world has suffered from lack of the gospel we hesitated to finance, and our churches have not been generally enriched spiritually.

Will we ever be enlarged spiritually while we have God's treasures of wealth in our pockets and think it unspiritual to give him his own for his own purposes?

The denomination should go on seeking money till all who possess have given and until what is needed is obtained. And it should neither make nor countenance apologies, for this work also is truly spiritual. May the kingdom of our Lord prosper in all its various functions. In the meantime, may all who decry asking for money and demand spiritual emphasis discover how false is that distinction, how detrimental to the kingdom of God is their plea.

Bengali Words Tell Tales

AN UNUSUALLY INTERESTING LANGUAGE STUDY, SUPPLEMENTING THE ARTICLE ON "LANGUAGE AN INDEX TO MORALS" IN OCTOBER ISSUE

BY HERBERT C. LONG, OF MIDNAPORE, INDIA

ONE of the interesting things about the study of any language is the revelation it makes of the character of the people who speak it. Bengali is no exception to the rule, and many race characteristics appear in it. Bengali is largely derived from Sanskrit, and ethnologists say that language is one of the best indications of race origin. Certain it is that although the skin of most Bengalis is dark, one often sees faces, especially profiles, which bear a very strong resemblance to the faces of Europeans. Among the higher caste Bengalis one almost never sees the thick lips and flat nose of the Negro. The shape of the head too, is more like that of the European, although smaller. The forehead is high, and seldom more than very slightly receding; some heads are very well shaped, while others are flattened at the back presenting an odd appearance. This, however, is not as some might suppose, a mark of inferior intelligence, for one of the brightest and best Bengalis I have ever met had such a head, while others with perfectly shaped heads give little evidence of having anything in them.

It might be of interest to mention in passing a few words whose roots give evidence of a common origin of Bengali and English, Greek, and Latin. The Bengali *pita*¹ and the English *father* evidently come from a common root; so do *mata* and *mother*. *Bhrata* is clearly related to *brother*; *chele* to *child*; *pawth* to *path*, and *manush* to *man* (cf. the German *mensch*). There also appears to be some relation between *rag*, meaning anger, and *rage*; *lap* and *leap*, and *jap* and *jump*. (*Jap* is pronounced with a distinct nasal sound which is represented by the *m* in English.) The common word for foot is *pa*, which comes from the Sanskrit *pawd*, obviously related to *pod* and *ped*. Two words for *you*, *tumi* and *tui*, appear to be cousins of the Latin *tu*. One can also see a relation to familiar Greek and Latin roots in some of the numerals: *prothawm* bears a resemblance to the Greek *prothos*, *first*; *dui*, like *du*, means *two*; *panch* may be related to *pente*, *five*; and certainly *at* and *orto* are related. These are just a few that I have noticed in my own reading; there are doubtless a large number of common roots which might easily be discovered by a student of languages.

But in spite of the fact that there is undoubtedly a strong strain of Aryan blood (the blood we like to consider best) in the veins of the Bengalis, in many respects they seem far removed from us. While intellectually keen, their ideas and customs are often diametrically opposed to ours. In conversation with a missionary who spent a number of years in India,

and who knows the people well, he remarked that a man who shows physical prowess is respected and admired by the Santals (an aboriginal people, who are quite numerous in Bengal). I at once asked how the Bengalis regard courage and strength; if they too admire it. He answered, "Not so much." Then I said, "What do they admire?" He replied, "Their language shows what they admire: *boro lok* (big man) means a wealthy man. They have some admiration (professed, at least) for those who are self-denying, and some for learning; but after all the big man is the man with lots of money."

The Bengali likes to use the phrase "Cannot." Often when we would say, "He did not do it," the Bengali would say, "He could not do it." If he has trouble or misfortune, often through his own mismanagement or ignorance, he feels no blame; it was written in his forehead. A police sergeant, evidently a man of some education, for he could speak English well, argued seriously with me that probably we were not to blame for our sins, as God had caused us to commit them.

The Bengali has certain rules of courtesy, but lacks some that we consider important. There is no common word for "Thank you" in Bengali. As a result of contact with the English, some educated Bengalis use a bookish word which means "Thanks," but the Christians often try to say the English words "Thank you," or else say "Nomascar," a term of respect, used also as a greeting upon meeting or parting. Neither is there any common word for "Please"; in bookish language one may say, "Doing a favor." Politeness in Bengali is expressed by the use of the honorific pronoun and verb ending. There are three pronouns in Bengali with corresponding verb endings, the common, the honorific, and the inferior. The use of these is closely related to caste and social distinctions, except that one should address his father with the honorific, and may address his child with the inferior. A great many, untouched by Western ideas, use the inferior to their wives also.

The Bengali is a great talker, and much prefers to do his fighting with his mouth. Two very common words are *mukaduma* and *gali*. The former word means a court case, and a Bengali would almost rather have a lawsuit than eat, much as he likes his rice. This is a fine country for lawyers, and there are hosts of them; as I said, the Bengali likes to talk. But the court-room in Bengal is not the place to hear the truth. Every witness is instructed as to what lies he shall tell, and he tells them, while the judge tries to sift the evidence, and arrive at a modicum of truth. A lie in Bengali is only a "useless, or vain word"; lying is not considered a serious sin.

¹ The Bengali has two *a* sounds; one like *a* in *father*, and the other like *a* in *all*. The latter is written *aw* in this article. In general the European pronunciation of vowels has been followed.

The other word, *gali*, means anything from a mere scolding to the vilest abuse. Some of the worst words reflect on the character of the one who gives the abuse, as well as upon his opponent, and are a sad commentary on the fact that the moral standard of the Bengalis as a whole is very low. It would also appear from the number of words pertaining to sex in the dictionary that their minds are morbidly turned that way; but that is not to be wondered at when we consider that very, very few of the women have any education at all, and not many of the men can read and write; their lives are therefore centered upon the most primitive facts of life, and their religion, so far from giving them something better to think about, is so immoral that some of the pictures on the outside of certain temples would not be allowed to pass through the United States mail.

A very proper, but very significant word is that for virgin, which is defined as "a young unmarried girl between the ages of ten and twelve." The definition suggests what is true in orthodox Hindu society, that a girl is married and living with her husband by the age of twelve, and there are serious doubts about the character of an unmarried girl of sixteen or twenty. The reason is not hard to find. The children are not taught self-control; Hindu boys especially are given their own way from babyhood and the moral standard is not high. But contact with Christian civilization is changing all this and educated and thinking Hindu gentlemen are defying age-long customs, and giving their girls a better chance to become fitted for motherhood.

Some words from Bengali, or related languages, have crept into the English language, and they too have their little tales to tell. *Typhoon* is plainly related to *tuphan*, and quite possibly originated in the

East, perhaps China, where sudden and terrific storms of wind and rain frequently occur at certain seasons. Then possibly *bogy* may tell a tale of a band of marauding Mahrattas, called *Borgi*, who once terrorized India. And the English Tommy's slang, containing such words as *blighty* for *belati*, *England*; *kushi*, *easy*; *dekko*, *see*, and so forth, tells a tale of empire, romantic and grand at a distance, but with many a dark and sorrowful page within.

Not only has Bengali lent, but it has borrowed a considerable number of English words. Scientific terms, and many terms relating to government, and all sorts of modern activities and ideas have been taken over to meet a growing need, and sometimes have been altered a bit to fit their new surroundings. If you ever try to read Bengali, and come across a queer-looking word which is not in the dictionary, try to make an English word of it. Who would ever suspect that *phyasawn* is *fashion*? or that *karti kushum* could be *catechism*? If you want a postage stamp, you must ask for a *tikit* at the *Postawppish*. *Kawmpawny kagawj* means literally *Company paper*, and refers to government notes; it is a relic of the time when the East India Company was the government.

I trust that I have not misrepresented the Bengali people in this little sketch; the reader must remember that they in common with most of the people of India have been oppressed by Hinduism with its superstition and caste for millenniums. Perhaps when they have had Christianity as long as we, they will put us to shame. Already its effects are becoming manifest; already leaders of high ideals and power have arisen; and others, more humble, have equally revealed the transforming power of the gospel; these are but pledges of a transformed India.



These four men typify a religious change going on in our country. They are, from left to right: J. Postkiewicz, in government employ; Joseph Pzeorski, agent; W. Zebrowski, Manager of Fire Insurance Company; K. W. Strzelec, of the Foreign Mission Society. The first three have been Catholic priests. They earn their living and keep a rented hall, where they preach the gospel on Sunday to good congregations. They call their church "The Followers of the First Christian," but they are Baptist in principles and practice.

Mission Stories Charmingly Told in Pictures



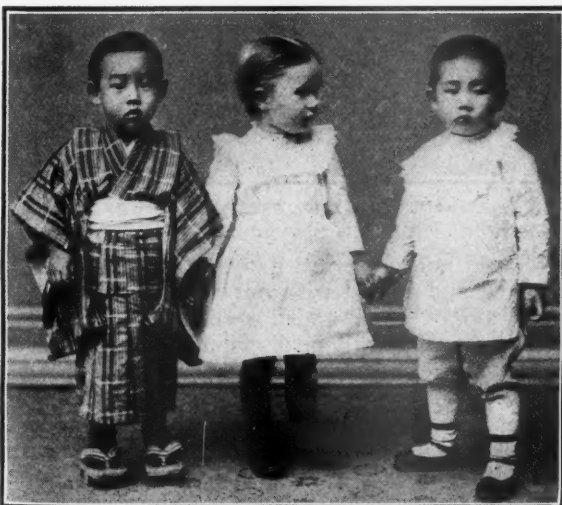
TWO FILIPINA NURSES—FELICIANA AND JOSEFINA

This photograph was inscribed "Sincerely dedicated to Dr. and Mrs. Thomas as a token of our affection. The originals." It was sent by Mrs. Peabody's daughter, Mrs. Thomas. It reveals the fine type of young womanhood we are reaching in the Philippines.



DR. IDA SCUDDER AND SOME OF HER PETS

Dr. Scudder is in charge of the Woman's Medical School at Vellore, India. The photograph was taken by N. R. Waterbury. Dr. Scudder is the granddaughter of Dr. John Scudder, the first medical missionary sent out by the American Board (Congregational) in 1820. Six sons and two grandchildren followed him in service.



MY MAMMA IS A MISSIONARY. I AM AMERICAN, OMO IS JAPANESE, AND LING IS CHINESE. WE ARE "NINTIMATE" FRIENDS



BIBLE WOMEN OF SWATOW, CHINA. CLASS HELD DURING JULY BY MELVINA SOLLMAN. THE DEVOTION OF THESE WORKERS IS BEAUTIFUL TO SEE

An Experiment in Social Work for Migrants

BY HARRIET CHAPELL

TEACHER, my mother want you. She scalded her hand." A twelve-year-old boy spoke at my elbow in the crowd listening to the closing words of the visiting Salvation Army preachers, who had led a rousing and spiritual meeting in the cannery yard.

Imagine the scene: Amid the level garden-fields of Delaware, on the edge of a little town, neat and pretty as a toy-village, stood the large, well-kept cannery, and at its rear the long continuous row of rough, board "shacks" or quarters for the migrant Italian workers brought down from the city for the season. There were thirty-six rooms in all, provided with a porch roof and lumber tables down the front. They faced a corresponding row of cooking and washing sheds with a yard thirty or



THE CANNERY "SHACKS"

forty feet wide between. Down the center of the yard were wood-piles and a jolly medley of garbage, tin cans, clothes-lines, children, baby-carts, and dogs, one pavilion roof over a table and *one pump* for about one hundred and fifty people.

Nearly everyone had enjoyed this special Sunday afternoon service; even the young men who had been gambling came to listen. The youngsters who had perched along the roofs kept fair order, partly owing to the watchful eyes of mothers and to the pennies of some visitors from the town.

Going a few steps with Tommy I found his mother pacing the floor of her shack with the pain of a scalded hand without proper dressing. She had gotten it into boiling water in the darkness when she and the other women came in from night work about eleven the previous evening. I was not a nurse, only "teacher," but I brought bandages from our stores, finding that suitable medicines had been exhausted, and the nearest drug-store six miles away and no cars. However, I dressed the hand carefully with materials at hand in the home; the next morning our nurse did it better, and the second day the grateful patient waved it cheerfully to me from her work of skinning tomatoes.

Providence can use even amateur surgery, and

from that day Tommy ceased to be a rebel. His most troublesome companion in mischief had been quelled by an interview with the sheriff and myself.

Earlier in the afternoon I had been distributing Italian tracts and Gospels, and the people fairly clamored for them. Later I was telling a Bible story to a circle of girls in our tent across the road. It was a full afternoon. We attempted no evening service because of agreement with the local church.

What were we? A group of three workers sent by the Council of Women for Home Missions to do social work for these migrant cannery workers. This was the first season and there were but four stations in all. Baptists should be especially interested in this experiment because most valuable help came from the nearest Baptist pastor, and each one of the staff was a Baptist.

What were we commissioned to do? We were there largely to find out what we *could* do that would be helpful and acceptable. We put up a tent, twenty by forty, because there was no hall or house available, and started with nursery and Vacation School ideas, but without fence or gate or man helper we were overrun early and late by all ages so the work



THE WELFARE TENT

developed more toward playground activities and we lived and played with our people weekdays nine hours a day. We added swings, slide, sand-pile, merry-go-round, ball field, popular songs, and mild outings as we were able.

Few people know that in order to get America's berries picked, crops harvested, and vegetables canned, a million and a half people are induced by "bosses" to leave the cities for these rough camping places, a few months each year, taking their children with them, or else they float about continually in these seasonal occupations, detached from church and school.

"Oh, if this is the country, I don't like it!" cried

one woman. "I never was in the country before. At home I have my gas-stove and my nice bathroom so convenient. This is terrible, terrible. Do you think I could send my boy to school here?"

They do suffer in these strange places, but they endure because they wish to give the children country air, and a chance to get quantities of fresh fruit, vegetables, and milk. They wish to gather winter



IN THE FIELD

supplies of herbs, such as catnip, and raise their favorite flavoring mint, put down cans of fruit, a few kegs of wine, and gallons of ketchup and tomato paste. Also they can make money in the cannery with extra hours at night.

They suffer from heat, dirt, crowding, colics from strange food and water, pests of mosquitoes, fleas, chiggers, and worse, fatigue and fights. But they are jolly and strongly vital, living fast, playing, smashing, defying dirt and germs, rather than ignorant of their dangers. When one has had seventeen children one ceases to worry about unessential matters, and is ready to enjoy life as it passes, in any guise. Often they are charming in manner, warm-hearted, of fine character, and real talents, but as strangers at a disadvantage among another people, and subject to the disorders of a transient condition.

We found that we could help the "little mothers" with the babies. We advised against cocoanut cakes for the sick nine-months-old one, and suggested to the big sister that the month-old swaddled infant need not be "well-shaken." Baby-carriages gathered in the rear of the tent till we had six babies-in-arms at once with plenty more toddlers. Little Freddie

gained the use of his feet in our crib, holding to its tall sides.

Included in our program were: Toys, paper cutting and pasting, sewing cards (especially enjoyed by the fourteen-year-old cigarette smoker), games, sewing classes, kites, whittled toys, "sings" around the tent piano, baseball and bat, hikes and swims, story-books, Bible drills, occasional evening programs, surgical first-aid, and shopping errands for the mothers. Young and old wanted the bath bags the girls learned to make.

Was there adequate gain from all this work? We think so. We gained a certain intimacy with their real thinking, we gained their confidence, the oppor-



IN THE YARD

tunity to forestall disasters, to sow the seeds of religious truth, and to teach Jesus' law of love and brotherhood against the division walls of sects and classes.

It was delightful to see the growth in the local community of better understanding of these transient citizens and a feeling of responsibility for them. Better-hearted Christian American people than those in this region one could not find, generous in labor, money, fruits, and goods, and learning to fit into places of service. Their city visitors, more unruly and more sophisticated than they, were a real problem to them.

Miss Chapell, who writes this interesting sketch of her work in a new field of welfare experiment, has become Editorial Secretary of the Woman's American Baptist Home Mission Society, and will succeed Miss Anderson in conducting "Tidings," in the World Field.



DELEGATES AND VISITORS AT THE LONDON CONFERENCE

In second row, fifth from left is Rev. J. H. Shakespeare, then Dr. Hunt, Dr. Clifford, Dr. Truett; front row, left, Messrs. Strzelec (Poland), Igrison (Rumania), Benander (Sweden), Udvarnoki (Hungary), Rushbrooke and Brooks, Adorian (Rumania), Kolator (Czecho-Slovakia), Brouillette (France), and Valet (Belgium).

The Baptist Conference in London

BY SECRETARY JAMES H. FRANKLIN, D. D.

THE Northern and Southern Baptist Foreign Mission Boards requested the Executive Committee of the Baptist World Alliance to call a midsummer Conference in London for a study of conditions affecting Baptist work in European countries. President Hunt, of Bucknell University and I were appointed to represent our Board at the Conference, and afterwards to visit several sections of Europe in which our Society has been lending assistance and make such investigation as we could. Our itinerary was carried out as planned in America, and in many instances with an enjoyment of fraternal fellowship and hospitality exceeding our anticipations.

The London Conference occupied five days surveying conditions and formulating plans for Baptist work in continental countries. The arrangements were made by Rev. J. H. Shakespeare, Secretary of the Baptist World Alliance. It was probably the most important meeting of its kind ever held by our denomination. There have been larger international gatherings of Baptists, but never before had the representatives of so many Baptist bodies in Europe and America spent five days in discussing actual conditions and planning to meet them. For the success of the meeting two men should have chief credit—Rev. Charles A. Brooks, who has served as our European Commissioner, and Rev. J. H. Rushbrooke, of

England. These men, sent out by our Society and the Baptist Union of Great Britain and Ireland, served as Commissioners of the Baptist World Alliance and have placed the Baptist world under obligation for securing information regarding Baptists of Eastern Europe such as has not hitherto been available. Their tour of exploration was undertaken in the face of grave difficulties, and made severe demands on both their bodies and sympathies. They traversed the lands where hunger, cold, and disease have worked and are still working such fearful havoc. They took messages to feeble Baptist bodies in many sections, assuring them of the concern of their brethren in England and America. A personal letter from the Prime Minister of England, the Honorable Lloyd George, helped them repeatedly to secure prompt admission to areas otherwise difficult if not impossible of access. They urged Baptist organizations to send representatives to the London Conference in spite of passport difficulties, and in some sections had to work hard to convince Baptists that they should renew their fellowship with those of other sections. They faced a task difficult and delicate and succeeded well. Without their work such a representative Conference could not have been held. Nor should it be forgotten that for several months four missionaries of the American Baptist Home Mission Society had been sent at the expense of that

Society to their native lands to help in the relief work and investigations.

For nearly all who were present this was the first meeting since the war which included men of the several opposing nations. Naturally the meeting was approached with mixed emotions on the part of many, but after the first session fears were removed, and it was apparent that in the spirit of Christ chords that were strained but not broken could vibrate once more. For tactful guidance in the opening exercises we were indebted to our chairman, Dr. John Clifford, whose clear head, warm heart, and sensible tongue qualified that noble Baptist of fourscore years to preside. But none of us can forget how our German brethren met that hour. Representatives of many countries had been introduced and spoke briefly. When the three German brethren, Messrs. Simoleit, Weertz, and Mascher were asked to speak, all hearts were melted. Some knew that at first they had hesitated to accept the invitation to London. It was good therefore to hear the first speaker refer to the occasion as an "unspeakable privilege," and "thankful that the grace of God has made possible what we had thought impossible." They referred to Germany as "a broken country—outwardly and inwardly," and expressed their gratitude at the renewal of fellowship with the Baptists of the world.

At a dinner given us in the British House of Commons by a Baptist Member of Parliament, Hon. Lyle-Samuel, all were made to feel at home regardless of nationality. Instead of the usual post-prandial pleasantries, the note which was sounded by the distinguished host and echoed during the evening by other Members of Parliament and several visitors was the need for the spiritual renewal of humanity if the world is to be saved from evils which threaten, and consequently the importance of the task given to such bodies as those represented at the table that evening.

In the first hours of the Conference all were made to feel that the Christian world has not fully realized the intensity of physical suffering through which many sections of Europe passed last winter, and which threatens them for the next two or three years. The second session was devoted to hearing from representatives of lands where the terrors of famine and disease are appalling in their severity. Deep appreciation was expressed for all the help rendered, but it was easily apparent that not enough is being done. It was apparent too, that in lands where the distribution of food and clothing is left entirely in the hands of general organizations through their local committees, *our Baptist people are in danger of being overlooked*. Indeed they have been overlooked. We are sure the general relief organizations are doing the best they can and are worthy of fullest support, but when local organizations must be employed in the distribution of food and clothing in lands where religious prejudices amount to intense bigotry and enmity, in the nature of the case feeble bodies such as the Baptists are in some sections of Europe—people occasionally regarded as unworthy of consideration by the dominant ecclesiastical bodies—are in serious danger of neglect. It seems necessary, therefore, to urge the Baptists of prosperous lands

to support not only the general movements for relief, but to make additional provision for the needs of their own spiritual kinsmen in the lands where the specter of death is facing multitudes.

The situation was canvassed carefully, and as a result of the investigations made by Commissioners Brooks and Rushbrooke, and the personal reports of men from the several countries, estimates were prepared showing the needs of Baptist people. The plans recommended, however, include others than Baptists, and design relief for all who suffer, regardless of racial or religious differences.

After full discussion of the distribution of responsibility for lending assistance in the various areas of Europe, the following division according to national lines was recommended, subject to the approval of the bodies concerned: Baptist bodies in Portugal, Spain, Italy, Jugo-Slavia, Hungary, Rumania, the Ukraine, and portions of Russia, to be assisted by the Southern Baptist Foreign Mission Board. Baptist bodies in Bulgaria and German-Austria to be assisted by the German Baptist Union and German-speaking Baptists of America. In Czecho-Slovakia, by our Northern Baptist Society, the Baptists of Great Britain, and others who may wish to cooperate. In Poland, by our Foreign Society and German-speaking Baptists of America in cooperation. In Finland, by the Baptists of Sweden and Great Britain in cooperation. In Denmark and Norway, by our Society. In Esthonia, Latvia, Lithuania, and northern Russia, by our Society and the British and Canadian Baptists in cooperation. In France, Belgium, and French-speaking Switzerland, by our Society, with the exception of Brittany, where the English Baptists have long rendered assistance. In the relief work a plan of thorough-going cooperation will prevail.

The Conference adopted the following resolutions regarding religious persecution and religious liberty:

"The Conference places on record its profound concern at the grave reports of persecution from which our Baptist brethren in Rumania have suffered during the past eighteen months and even within recent weeks, and calls upon the Rumanian Government to undertake a thorough investigation into the facts, and to take decisive action to bring to an end all religious persecution within its territories.

"It is the sense of this body that in this period of reconstruction and readjustment in the civil and religious life of the nations of the world, following the World War, it is of the highest importance that full religious liberty should be granted to all the peoples who do not now enjoy it. We urge this in view of the long and tragic struggle of many peoples of the earth for the privilege of worshipping God according to the dictates of their own consciences; in view of the present opportunity in the enactment of new constitutions and new laws in the various nations, and, most of all, in view of the inalienable and God-given right of every human being, to the free exercise of his mind and conscience in all matters of religion.

"Baptists have through the ages contended for soul freedom. This is to be sharply distinguished from religious toleration, which is merely a concession by one group of men to others. Religious liberty places all men on exactly the same basis before God and in relation to human governments. We therefore call upon the governments of the world to delay no longer in enacting into law this priceless human right."

Planning to Meet the New Needs in Europe

At the meeting of the Foreign Mission Board in September the special commission sent to Europe to investigate conditions and attend the London Conference (reported on another page)—Secretary Franklin and Dr. Emory W. Hunt—presented a series of recommendations, based on their report. These recommendations, as adopted by the Board, are here given and are of great importance. Concerning the first, it may be said that the necessity for devising a plan was rendered unnecessary by the fine action of Secretary White and the Home Mission Board, an account of which will be found elsewhere in this issue. We also call attention editorially to the imperative and urgent call that has come to us from stricken Europe. If we are to respond, it must be quickly, so far as relief is concerned. All reports are that this winter will be the hardest Europe has had to bear, at least in many parts, and unless relief is given no one can foresee the outcome. The foundations of civilization are shaking. Read these recommendations in the light of a situation that cannot be exaggerated—the half of which is not even known, while in our country millions and millions are being squandered every month. The recommendations follow:

1. That steps be taken immediately to ascertain whether the General Board of Promotion of the Northern Baptist Convention can devise some plan for securing funds required to enable the Foreign Mission Society to expend as much as \$166,666 annually for the next three years in relief work in various European countries, in addition to its appropriations for its regular missionary work in Europe. That relief work in general in Europe be conducted in harmony with plans worked out by a special committee appointed at the Conference held in London, July 19-23.

2. That as rapidly as possible, and with proper consideration for the work on other fields, the present program of the Board of Managers of the American Baptist Foreign Mission Society for lending assistance in Europe be considerably enlarged. The rather rapid and substantial growth of foreign mission work by several Baptist bodies in Europe which have received assistance from our Society would indicate that our recommendation on this point is in the line of missionary strategy.

3. That the Board of Managers accept in general the responsibilities which it was asked by the Conference in London to assume in lending assistance to Baptist bodies in European fields. That in harmony with the recommendations of the Conference in London, the Board express its readiness to transfer to others the responsibility it has recognized for many years in lending assistance to groups of Baptists in Spain and Finland, it being understood that this arrangement will become effective January 1, 1921.

4. That the Board of Managers express its satisfaction at the opportunity to enjoy cooperation with Baptist bodies in England and in Scandinavian countries in rendering assistance to spiritual kinsmen in several sections of Eastern Europe.

5. That there be a reaffirmation of the policy pursued in other years of rendering assistance in European countries, with a full recognition of the autonomy of conventions, associations, or unions organized by and acceptable to a majority of the Baptist churches in those countries.

6. That the Board concurs heartily in the election of Rev. J. H. Rushbrooke as Commissioner for Europe under the terms approved by the Conference in London, and expresses readiness to accept its share of the financial obligation involved.

7. That conference be held with the American Baptist Home Mission Society to ascertain to what extent wise and forceful missionaries of that organization who are natives of European countries are available for service in their own land.

8. That in view of the demonstrated value of educational institutions in connection with denominational work in Europe, a careful study be made of the need for theological schools where they have not already been established.

9. That the Board reaffirms its readiness to assist European Baptist bodies in offering special training in America to a few selected men, including professors of institutions of learning already established.

10. That Baptist bodies in European countries in which our Society is invited to lend assistance be encouraged to provide a more adequate evangelical Christian literature than is now available.

11. That in very practical ways cooperation be offered in the development of the foreign missionary enthusiasm which is manifesting itself in several countries where our Society is rendering assistance.

12. That the Foreign Mission Society recognizes the peculiar obligation resting on it at this critical hour to enlarge and multiply its constituency's international contracts. That every effort be made to develop an international Baptist fellowship through correspondence, exchange of visits, and occasional lectures sent from one country to another.

13. That the Foreign Department, in conference with the members of Section II of the Board of Managers, be instructed to study the situation in Europe as carefully as possible, with a view to determining the duty of the Board in relationship to the work in Europe beyond what is outlined in this report, and to make recommendations to the Board in the light of future developments. That the Board of Managers express its very sincere appreciation of the cooperation of the American Baptist Home Mission Society in releasing Rev. Charles A. Brooks for service as European Commissioner of the Foreign Mission Society, and for making it possible for four of its own missionaries to return to their native land.

The Board also expressed its sincere appreciation of the cooperation of the Home Mission Society in releasing Secretary Brooks and four of its missionaries for service in Europe; and voted thanks to these workers and Dr. J. H. Shakespeare, of London, and his associates. The Foreign Department was instructed to send hearty greetings to the Baptists of the European countries with which it is invited to continue or to establish official relationships, and to assure all of them of the Board of Managers' deep desire to cooperate with them in the most helpful ways in the promotion of Christ's kingdom, so far as its commitments and its financial resources will allow.

THE ACTION HERE CHRONICLED IS OF THE GREATEST CONSEQUENCE TO THE FUTURE OF OUR BAPTIST WORK IN EUROPE, AND THE CALL FOR IMMEDIATE RELIEF IS THE MOST URGENT BY FAR WITH WHICH WE HAVE AT THIS TIME TO DO

The Soul of the Indian

BY BISHOP HUGH L. BURLESON, OF SOUTH DAKOTA

*WE KNOW OF NO OTHER STUDY OF THE INDIAN THAT COMPARES
WITH THIS IN SYMPATHETIC INSIGHT AND APPRECIATION*

IT is a very audacious white man who attempts to talk about the soul of the Indian! And yet perhaps after thirty years in more or less close contact with Indian life—because my father was a missionary on an Indian reservation, and it is almost thirty years ago that I was adopted into an Indian tribe, and I have two Indian names, and am the bishop of more Indians than all the other bishops of the Episcopal Church put together—because of these things I may feel privileged perhaps to delve into the habit, life, and thought of the first Americans.

Most of us realize, at times, how prone we are to judge other people by our own background and our own framework. I believe therein lies the failure of a good deal of our missionary work. We are condescending to people; we are passing them something from a superior height; we who know so much, and are so much, and have so much, are handing it down to somebody less fortunate. All that may be true, but the trouble is that we want to hand down not only the facts, but our interpretation of the facts. We want people not only to take Christianity, but to take the same brand, color, kind, and complexion that we have ourselves discovered; and if they fail, we feel there must be something wrong with them. We have tried by governmental processes to make just a fair average white man out of the Indian. We have not succeeded, I am glad to say, and I hope we never shall, because to try to make a white man out of an Indian is to spoil a perfectly good Indian without making a very satisfactory white man. The same situation exists with regard to the Negro. In other words, we have our own racial way of understanding things, and we must remember, when we are thinking of other races, to think of them in terms of their own surroundings, their own experience and their own ideals of life. The misunderstandings between the government and Indian peoples, the misunderstandings between the Indian peoples and their white neighbors, have largely been a matter of this lack of orientation, this inability to know what the other man is thinking about, and why he thinks as he does. Back of the things that seem unintelligible to us, there is in the Indian a different quality of soul, a different attitude toward life, a differing concept of things.

When I became a secretary of our Board of Missions, one of the first things I had to do was to go over our lantern slides, which were sent out free, and I tackled the set on the Indians. Of course, it began with a picture of a war dance—a very poor picture of a very impossible war dance, but it served the purpose of opening up the subject—and then pretty soon it passed to another picture; two pictures on the same slide, with the legend "before and after." One was the Indian before Christianity had touched him and

the other after the light had reached him. The picture representing the Indian before Christianity showed a tepee out on the Dakota prairies, with an Indian squaw splitting wood near the door of the tepee, while in the background an Indian man sat smoking his pipe. The after-Christianity view was a picture of an Indian family crossing a river, the woman sitting in the stern of the boat, the man pulling the oars. That was the effect of Christianity upon Indian life! It made the man get up, lay down his pipe, and row his wife across the river! I broke that slide, then and there. In the first place, it was a pitiful comparison even if true—and it was not true. It was based entirely on our conception of a division of domestic service—the kind of thing a man ought to do, and the sort of thing that seems a woman's task. It had nothing whatever to do with the Christian faith. It would be just as sensible to show an Irishman smoking his pipe in the kitchen while his wife washed the dishes. In the Indian conception of life there is no more reason for the first than for the second. It is merely a question of customs and conventions. It is through that kind of picture and that sort of background that we have interpreted the soul of the Indian. So many times we have taken some little, inconspicuous, unnecessary thing, that was not related to the real, deep questions involved, and have made it the basis upon which we judge a whole race. Or we have taken something which to us meant one thing and to the Indian another, and have based our judgment on that.

In the soul of the Indian, as I have seen it—and some of them have let me look—I find qualities which are at first sight surprising.

MORE RELIGIOUS BY NATURE

First, I believe the Indian is a far more naturally religious person than the white man. I think the Almighty God has his hardest job with the Anglo-Saxon race. It is awfully hard for us to be really religious. Dr. Anthony accuses me of having said in my speech in Wichita that you cannot be a Christian in New York. That was not quite correct. I have lived in New York and I claim to be a Christian. But I did say that it is mighty hard to be a Christian in New York. It is hard anywhere. Yet one reason why the Indian is a naturally religious person is because he does not live in New York. He is out there on the plains, living the life of the open, the life of God's big world, under the free sky and on the broad prairie; and it is so much easier to believe in God when you are in his home than when you are separated from him by scores of secondary causes. It is a great deal easier to believe in the cow when you see her milked than if you get your milk from the milk-

man. We are living in a wilderness of brick and mortar, and in the midst of a mass of machinery set up to make life good. The Indian is nearer the deep springs of life, and he realizes that back of them are eternal purposes and eternal love. And so perhaps it is not because he is of a different nature that he is naturally religious, but because he has the simpler surroundings which we cannot have. Yet I do think that there is an instinctive spirit of religion in the Indian people. I have never seen an Indian who was not a believer in God. Yet we think of going to the Indian as a heathen race. They have had God always, in their daily life. The God they believed in was the Great Spirit. When the Indian went out of the door of his tepee in the morning, he said his prayer to the Spirit who sent the sun; when he smoked his pipe he raised it to the four quarters of the globe and murmured a prayer to the Spirit who sent him the good things of life. Most of the Indian dances that we talk about had a religious significance. Religion went along with the experiences of his life. God was nearby. So the first thing I find in the soul of the Indian is a very simple disposition to believe in God, to accept the concept of the spiritual back of the material.

SENSIBILITY, QUICK PERCEPTION

Then, perhaps because of that, perhaps as a part of it, the next thing in the Indian soul that I see is *sensibility*—a keen quickness of perception of the relations and the portent of things. You know, people think that an Indian is stolid and stupid; that he does not smile, and cannot laugh, and does not discriminate. It is Anglo-Saxon dullness and stupidity that makes us believe that. I am constantly impressed with the thought that they must be laughing at us for understanding them so little. I will tell you, for example, what we have done for the Indian toward interpreting him to our race and to history; the kind of picture we have written of him, the kind of person we have said he was, the way we have recorded his soul on canvas and in story-books and histories. You know how you thought about an Indian in the days when you read the United States history with such care and such difficulty. The Indian was, to you, a sort of tiger, a person of tremendous, tireless patience and relentless cruelty; a beast of prey, not a human being. I remember, as I read the stories of him, how fearfully I admired him, as I would some stealthy panther; a splendid thing, but an inhuman thing. Well, the Indian conducted warfare according to his fashion, but I had a letter from one of our Sioux boys, one of a fine group of Indians, who had gone over with the army to France, and he gave a suggestive comment on modern warfare. He said: "I try to do everything they tell me, but some of it seems awful bloodthirsty!" The Indians volunteered far more generously and promptly than the white boys. Not a single district that included an Indian reservation in South Dakota had to resort to the draft, because the Indian boys volunteered so promptly. The first soldier of South Dakota to receive a decoration in France was Chauncey Eagle-Horn, who afterward gave his life for his country and lies under one of

those wooden crosses in France. He was a son of men who fought against our own flag under Red Cloud and Sitting Bull.

Yet, we have thought of the Indian as a stupid, a stolid, an inhuman thing. The Indian in warfare was only trying to defend himself. Put yourself in his place. Think what your soul would have been under the same circumstances. We thought of him as a dull person, of small understanding, when all the time we have been dull ourselves. The Indian's problem is you and me. He can be whatever you and I think he can be. His capacities are fine, but they do not get an outlet unless we believe in him.

I want to show you what we have done to him in some respects. There is the matter of our translation of his language. Some instances of our interpretation of his names will point a moral. How about "Young-Man-Afraid-of-His-Horse?" There is stupidity, not in the man who chose the name, but in the white man who made the translation. This was a young warrior of such valor and dauntlessness that the enemy was afraid, not only of him, but even of his horse when it appeared on the horizon. There is some sense in that. Yet the white man called him "Young-Man-Afraid-of-His-Horse."

Another example: A Chippewa chief lies buried on a reservation in Minnesota, and the stone over his grave bears the name "Hole-in-the-Day." Silly, absolutely silly! Again the misunderstanding white man. "Hole-in-the-Day" was the son of a young Chippewa chief who started on the warpath against my people, the Dakotas. He had been married but a few months to his young bride and he wished to make a splendid record as a leader. It was the first time he had led the war party, and he led with courage and strategy, but adventured himself so bravely that the whole party came back victorious but brought their dead chief with them. Shortly afterward the son was born and his mourning mother called him "Rift-in-the-Cloud." It is a picture-name. A long dark day of cloud and rain, and shadow and sobbing trees; then, just as the sun sets, its rays break through a rift in the cloud and shine out across the plain. The little lad was a rift in the cloud of her sorrow and we called him "Hole-in-the-Day." And when he was dead, we put a two-ton monument on him and wrote "Hole-in-the-Day" on that. Such is our hopeless white stupidity.

Thirty years ago my father was a missionary on the Oneida reservation. I had a little sister, whose blue eyes and golden hair and sunny, sweet disposition completely won the hearts of the Indians. They gave her the name of Gajawox. I tried to find out what it meant, but the old Indian smiled and shook his head, and said, "No put in white man talk." The words did not fit, you see. Again it was a picture. We do not call things by pictures, we call them by names of so many letters. We have a very stiff and definite way of calling things, but the Indian draws a picture for a name. The picture they thought of in connection with my little sister was this: the wind blowing over a field of flowers and bringing you the perfume as it came—the perfume of flowers borne on the summer breeze. Well, we would not have

thought of a name like that and the white man, if she had been an Indian maiden, would have called her, "Smell-on-the-Breeze!" He certainly would; it is so simple and literal. It is impossible for us to give an accurate interpretation of that Mohawk name, and we are unable to get at the sensibilities and the artistic touch and the conceptions of beauty and of order that lie in the soul of the Indian. But let us believe in these things, for they are there.

THE DESIRE FOR LEADERSHIP

The next thing which I find in the soul of the Indian is something which we are trying to recognize and minister to, but which we should have recognized sooner. Deep down in the soul of the Indian, as in the white man, there is a real ambition, a desire for leadership, a wish to do and to accomplish. In many ways still it is the undeveloped desire of a child, and he does not know just what it is he longs for, but the Indian wants to lead, and we have not been quick enough in giving him leadership. That, perhaps, is one of our common failures in missionary policy among foreign people. For the Indian problem is a foreign problem, and labor in the Dakotas is a good preparation for work in China or Japan. We have hesitated to give responsibility. We have felt that the white man must hold things in his own hands. We have not been willing to trust God with the souls of other people. We have wanted to keep a little hold on them ourselves. We were not quite confident that the riches of the gospel could be trusted with these people unless we were near-by to help them understand. Yet they will get a different message from ours. God never speaks in the same terms to two human souls, nor to two different races. We must not be afraid to develop their sense of leadership.

I am thankful to say that I have inherited the wise leadership of a great man. I am a small person standing in the light of a great name. William Herbert Hare was the first bishop of South Dakota and the greatest friend of the Indian in the middle West. He had two convictions with which he began his work, and which he felt were absolutely necessary to success. The first was of the necessity of education. He founded schools, and the most helpful Indian men and women that I have today were educated in these early mission schools of Bishop Hare. Secondly, he believed that you cannot fully and permanently evangelize a people except through men of their own race; you cannot hand down religion as we have sometimes done, saying: "I am the man between these peoples and God." We must introduce Jesus Christ to his own, and let his spirit work in them. Yet we have feared to trust the fidelity and intelligence of these people, and have not utilized the Indian capacity for leadership. One present and immediate need is to develop leadership among the young people. The desire is there, the ability is there; it must be trained and carefully handled, but it can be developed. There are twenty-two Indian priests and deacons in South Dakota, and seventy men who serve in a lay ministry. Last Sunday three-fourths of the services held in our ninety chapels were conducted by laymen. I wonder what would

happen if we were to ask our layman in the white field to render such service. The Indian is naturally religious, he does not think it remarkable to talk about religion, he discusses it as he would his crops. One is as real to him as the other, and as important. Yet we find it so hard to talk about these things naturally! An Indian man will stand up and make an address with all the simplicity and dignity and directness that you can imagine. He may be totally uneducated, but he can tell you in an effective way what religion means to him. So leadership is possible among the Indians and leadership in religion is already developed.

THE FINE ABILITY TO STAND FAST

And then, down in the soul of the Indian, besides these things, I think there is—what may I call it?—the ability to stand fast; the integrity, the fundamental something that lies at the root of a race which can be trusted; that something in human character to which you pin your faith. It is in the Indian people. It shows in their self-respect, in their dignity of procedure, in their courtesy toward others. I am sometimes a little ashamed of the attitude of white men toward Indians, in contrast with the courtesy of the Indians toward their white guests. I take people out occasionally to see my Dakotas. They are good people, Christian people, and yet one could see they felt as though they were going to a circus to see the animals. But did my Indian people fail to show courtesy and dignity and respect to them? Not at all. These things are fundamental in the Indian character. You never saw an Indian who was knowingly grotesque, or absurd, or foolish, or lacking in self-respect.

DEEP PRINCIPLES, GREAT POSSIBILITIES

And so I contend that in the soul of the Indian are deep principles of character, tremendous possibilities of life and service that very few of us understand because we have approached life from a different angle. The angle is this: The Indian is a natural communist. By which I mean that the Indian thinks in terms of his group. The white man always thinks of himself first and his group last. We approach things from the view-point of the individual. The Indian's point of view is that of the group; his relation to and his responsibility for the group. He thinks in group terms. He has a socialized concept of life. Society has been a definite thing to which he was responsible. The family life and the tribe life have an immediate bearing upon all his actions.

Many of the things that you and I cannot understand are explained by this truth. The only missionary of our church in South Dakota ever killed by Indians was a white priest. He was shot by two Indians who had never seen him before and to whom he had done no wrong. Apparently an utterly criminal murder—simply the bloodthirsty desire to kill! What other explanation could there be? So the white man writes the histories, and this is the answer he gives. Now, nobody excuses that act. But it was committed by two Indian men who had received a very terrible wrong at the hands of a white man,

In their rebellion of soul they swore that when they got out of jail, where the white man had finally landed them, they would kill the first white man they met. Was there no excuse for them? No, none whatever, except that back in their consciousness was a sense of the responsibility of a group for the actions of the individuals who compose it. They held the white group responsible for the white man's sin. That was a part of their past history. They were unjustified, of course, absolutely wrong—but back of their act was a deep-rooted sense of justice—perverted, mistaken, but growing out of a communal sense of society's responsibility for those who compose it. They viewed the matter from a side exactly opposite to ours. They had no quarrel with the individual, they simply believed they were avenging a wrong that had been done to them by white men. Just bear that in mind, if you will, then, in your judgments of the Indian peoples. Remember that we are approaching the problems of life from exactly the opposite angle, and that a great many of the things which to us appear strange and unaccountable and wrong-side-out, may be explained if you will remember that the Indian is the product of a communized social order, and we are the product of an individualized social order; compare the two and note the difference.

Take the thriftlessness in the old days. Then a man would go out, be successful in his hunting, and eat up what he had killed all in one day. Wastefulness we call it; and in a way that is true. But the point was this: he brought in his deer or his buffalo, took what was necessary for his family, and then anybody in the group could come and take what he needed. The hunter did not feel that success had come to him and to his alone. He did not say, "Go to, I must store this up for my own family in the days to come." He held that he had had success for the sake of the group, and that it was theirs as much as it was his.

Of course, the Indian must learn some new viewpoints if he is going to compete with the white man in civilized life. He must be able to meet the white man on his own ground. But it is hard to make an Indian believe that mere possession of a thing constitutes an absolute ownership, if someone needs it more than he—and I don't know but that he is right. Indeed, I hope we are in the way of readjusting some of our ideas of society and of economics a little more to the vision of the Indian soul.

I thank you for looking with me thus patiently into the soul of my brother, the Indian.

(And we thank the Bishop for his view.)



THE MISSIONARY, OUT ON THE HILLSIDE, LOOKING OVER HIS WIDE FIELD IN THE LOST RIVER VALLEY, WHERE GOSPEL PRIVILEGES ARE RARE, AND WHERE THE CIVILIZATION OF THE NEW WEST IS FORMING—CHRISTIAN OR INFIDEL OR MERELY CARELESS. HE HEARS GOD'S CALL IN THESE NEEDY PLACES. (SEE STORY ON PAGE 610)

Impressions of the Present Situation in Europe

WHAT DR. MOTT FOUND DURING FOUR MONTHS OF INVESTIGATION AND CONFERENCE — REHABILITATION — WORLD'S STUDENT FEDERATION—INTERNATIONAL MISSIONARY MEETING

BY HOWARD B. GROSE

FOR twenty-five years it has been the custom of Dr. John R. Mott to spend a part of each year abroad in fulfilling his duties in connection with the International Y. M. C. A., the World's Student Christian Federation, the Edinburgh Conference Continuation Committee since 1910, and other organizations of world interest. Since the great war began in 1914 he has made seven extended journeys to the war-ravaged lands, having recently returned from the last European visit, which he regards as in some respects the most important of all he has made. For four months he was engaged incessantly in visitation, conferences, and investigation. Having delayed his going on account of the Interchurch exigencies, it was only by constant overwork that he was able measurably to catch up with pressing affairs. This last trip included Great Britain, France, Italy, Belgium, Germany, Austria, Hungary, Czechoslovakia, Poland, and the western fringes of Russia, not to mention neutral countries.

The first matter of public interest was to obtain Dr. Mott's views as to the present situation in Europe. Probably no other man has had such wide opportunities both for observation and personal interviews with leaders in military, political, and religious affairs in all the countries most deeply involved in the war. Having seen the conditions at first hand from year to year, he is especially well qualified to judge of present conditions.

Asked as to his impressions, growing out of his latest investigations, he said the first was the sign of gradual economic rehabilitation—a rehabilitation, however, so gradual in some countries that the ordinary traveler, not familiar with things in previous years, would not see the signs. To name the degree to which the nations have approached the normal, he would put Great Britain as farthest on the path, and then the order would be Belgium second; Czechoslovakia third, though perhaps some parts of rural France would vie for third place; France fourth; Germany fifth, contrary to the general view he was much impressed by the extent of her recovery; rural Hungary sixth; Italy seventh, though a perilous state exists there; Poland eighth, except in the war-swept fringes; old Austria ninth, with practically no hope unless there shall be an international arrangement whereby credit and raw materials can be obtained, otherwise her people are condemned to death. You've got to help prime the pump there. Then tenth would be Russia, an empire of misery, with God only knows what further agony to endure.

His second impression was the great and omnipresent irritation, suspicion, and lack of fundamental unity in Europe. Nations that were getting on together famously in the war are now at loggerheads.

The irritation is greater now than at any time during the war. This is due to physical causes bringing reaction, to a recrudescence of national ambitions, fears, and cupidity, and also to lack of great leadership. This leadership is wanting among the statesmen and also among the churchmen of all the nations and communions.

A third impression was the attitude toward the United States. There is no question that we are in bad—much worse than one can realize unless you go and live there quite a long time. This feeling became cumulative and at times almost unbearable. With the exception of Czechoslovakia and Poland almost every country has changed its attitude from extremely favorable to unfavorable. The attitude ranges from misunderstanding and mystification, through impatience and exasperation and caustic criticism, down to questioning our whole motives in the war and since, and from suspicion of ulterior designs on our part, on to bitterness and general disgust. On the other hand, it should be said that the best and fairest estimate of our view of the League of Nations is to be found in an article in the *British Round Table* for March, showing an understanding of the situation such as few of our own people have.

A fourth impression was that of a great counteracting factor at work; a factor which if we could keep it working would redeem us, as it ought to do. Here he referred to the wonderful ministry of unselfishness and constructive philanthropy and helpfulness rendered by America all through and since the war. No other country is to be bracketed with us in this. This is not to speak boastfully, but the facts will bear the statement out. For example, if you were to take out of Poland today the American antityphus mission; the American Y. M. C. A., which covers the entire Polish army of 1,250,000 men and is touching all the influential springs of life in Poland; the fascinating beginnings of the American Y. W. C. A. work, including their part in the practical ministry of the Gray Samaritans, selected and trained and sent out by them; the Jewish Joint Distribution Board which associates all the American Jewish charities and whose work he studied with sympathy and satisfaction; and the American Red Cross, not to mention other American agencies—cut out these and there would be practically nothing left for the amelioration of the tragic lot of this great buffer state of civilization. And this is but one state. You could make similar well-supported claims in the case of others. There is no misunderstanding of this commerce of the heart. The work which the American Y. M. C. A. only has done for the prisoners of war from the beginning of the conflict to date—at one time touching 6,000,000 men, and still

ministering to 500,000 unrepatriated soldiers—that work alone, when you think of the 6,000,000 families and neighbors affected, has served as a gigantic offset to our political and economic aloofness. This ministry of unselfishness and mercy, in which the true heart and the idealism of America are expressed, has furnished those strands of deeper spiritual fibre which are spread like a healing network over all these lands.

Nor does this take into account the helpful reconstructive work which the Christian denominations are doing—the United Lutherans, Northern and Southern Methodists, Presbyterians, and Baptists, Protestant Episcopalians, and so on. If this was put together it would make a profound impression. When people speak of the church as having failed in the war, they are absolutely inaccurate and unfair. On the contrary, when the whole matter is completely reviewed, it will be found that the forces of Christianity in its present form have acquitted themselves as at no other crisis in the world's history in applying the principles of the gospel and practising the spirit of Jesus Christ.

He said he came back not pessimistic, as so many travelers have done, but with a degree of quiet optimism, based on the unselfish deeds seen against the black background. Some people saw only this background, but one who took sufficiently wide and long views could not be pessimistic. Today there is boundless opportunity throughout Europe for a country like America.

One of his keenest impressions was of the great suffering. He feared that the coming winter is going to be more serious than any since the war broke out. His investigations did not reveal adequate constructive measures, and unless these were taken it would be impossible to prophesy the consequences. Hunger, cold, starvation, diseases—these were breeders of revolution and anarchy.

And this led to a new impression of the tremendous importance of America in this world crisis, and of our getting our own house in order. There are diseases spreading, and the only way is to have vitality enough to drive them off. We must not think to escape contagion if Europe is overspread with it. Our duty is to bring all the forces into play—Christianity, philanthropy, university, economics—as well as discovering our distinctive part in the new international political arrangements demanded by the present world situation and that will prevent a recurrence of the evils that have stricken the world.

THE WORLD'S STUDENT FEDERATION

One of the important meetings attended by Dr. Mott was that of the General Committee of the World's Student Christian Federation at St. Beatenberg, Switzerland. Delegates were present from thirty-seven nations, including Australia and New Zealand, France, Italy, Germany, Great Britain, India, China, Japan, the Netherlands, Switzerland, Scandinavia, Finland, South Africa, the United States, and Canada. Dr. Mott, who has been general secretary of the Federation during its twenty-five years of existence, presented a report covering its

past progress and forecasting its principal unfinished tasks. He then announced his decision to retire from the general secretaryship, having completed a quarter-century of continuous service. The resignation was accepted with regret and expressions of gratitude for the service rendered as founder of the Federation and in furthering its worldwide extension and development. He was made chairman of the executive committee, a new body of ten members that will meet from time to time on different continents. It is significant that both the vice-chairmen are Orientals, the Honorable C. T. Wang, of China, and Miss Michi Kawai, of Japan, and that Dr. Datta, of India, is on the committee. The next meeting of the General Committee will be held in China. The objects of the Federation have been broadened to include, in addition to the evangelization of students, promotion of their spiritual culture, and their enlistment in the extension of the kingdom of God at home and abroad, as hitherto, the following: To bring students of all countries into mutual understanding and sympathy, to lead them to realize that the principles of Jesus Christ should rule in international relationships, and to endeavor by so doing to draw the nations together. This emphasizes the importance of making the student movements a more potent force for international good will and cooperation. The uncompromisingly Christian basis of the Federation was reaffirmed and clarified. It requires of all controlling members that they have a vital, personal faith in Jesus Christ.

RELIEF FOR DISTRESSED STUDENTS

The claims of the distressed students of eastern Europe and Asia Minor were expressly recognized, and the committee resolved to break precedent and launch a plan of relief calling for the raising and spending of hundreds of thousands of dollars. As Dr. Mott said in urging this project, "If we love not our fellow students in need whom we can see, how can we say we love God whom we have not seen?" The scope of the proposed relief includes food, clothing, fuel, books, and other student supplies, housing of students, medical aid, necessary training, and above all equipment and facilities for self-help. In administering relief the Federation will avail itself of the Student Christian Movement in the field concerned wherever available, and also of the counsel of recognized experts in relief and self-help work. The great importance of all this to the future of Christianity and civilization will be apparent at once. Probably there is no power in the world today that can do more to bring the nations together and extend the sway of Jesus Christ than the Student Federation, with its mighty coworking factors in the Y. M. C. A. and Y. W. C. A. and the forces engaged in the Christian missions. The Federation, as Dr. Mott says, is non-political, but in loyalty to its constitutional purpose of extending the kingdom of Christ throughout the whole world, it cannot be content simply to promote religious fellowship and cooperation between men of all the nations, but must concern itself with those moral conceptions and those relations which determine whether the different na-

tions shall live together in peace or in discord and strife. The past six years have written as in letters of blood the lesson that men of good will must unite to make any recurrence of such woes absolutely impossible. Preeminently that duty falls upon Christians, and among them in a unique degree upon Christian students.

AN INTERNATIONAL MISSIONARY COMMITTEE

The International Missionary Meeting held at Geneva had before it the matter of the readmission of German missionaries to their former fields of labor. The general conclusion was that the removal of restrictions imposed by governments, in consequence of the war, depends largely upon securing the confidence of these governments, and in doing

this the missionary organizations of the countries whose governments are concerned may be of aid, while much depends also upon the cooperation of the missionaries of the German missions. The spirit was wholly fraternal, while difficulties were frankly recognized. It was decided to create an International Missionary Committee, on the basis that the only bodies entitled to determine missionary policy are the missionary societies and boards and the churches in the mission field. The first meeting is to be held in North America in the autumn of 1921.

As for the work of the Y. M. C. A. in the war lands, Dr. Mott regards it as more important than ever. Everywhere he found that this Christian service was winning favor for America, counteracting erroneous impressions, and advancing the cause of Christianity.



Links in the Chain of Divine Providence

A Gift Which Was Just in Time

BY HELEN BARRETT MONTGOMERY

NOT long ago one of our generous Baptist women wrote, saying that she wanted to help some Oriental girl to secure a medical education. She wanted to know the name of the girl, so that she might be able to pray for her daily, and to take a personal interest in her.

The Society wrote to Miss Dowling, of Shaohsing, to see if she had there a girl who met the requirements. The answer is just at hand in a story that is not only interesting, but shows how God controls the details of our lives. There was a young girl who had just graduated from high school in Shaohsing, who had a deep desire to study medicine, but had not the money to go through college, nor had her parents, who had incurred a heavy debt in order to put their oldest girl through Ginling College. Maetsin had made a very high record in Hangchow, and it seemed as though her object might come through the Presbyterians, who needed a trained Chinese woman for their work, but were willing to take our Baptist girl and help her through college and medical school, with the expectation of using her in their work later. Just at this time, while the missionaries were feeling a little sad that they had not the funds in the Mission to see the girl through, the letter came from America telling of the generous offer on the part of one of our Baptist women, and at the same time it was found that a Presbyterian girl who had taught in the Baptist school desired to take medical training. An exchange was effected. The Presbyterians became responsible for the medical education of the Presbyterian girl, and Maetsin, through the kindness of her American friend, will enter upon her training this fall. This will be the first Baptist student to be sent down from West China.

In God's good time the scattered threads were woven together in one purpose of blessing. The disciple in America, the Board, the anxious missionaries,

and the ambitious girl, all fitted into the plan which God had made. Supposing one of the human links had failed to hear God's call!

An Object Lesson for Politicians

THERE was a striking coincidence in Seattle recently, which appears all the more remarkable because of the present sensitiveness in regard to the foreign relations of the United States. Are we aware that the Woman's Baptist Home Mission Society conducts a Japanese Woman's Home in Seattle? Miss Florence Rumsey is superintendent and Miss Ruth French is immigration worker. It happened that the Home was having an Americanization meeting, and there were about thirty women present from the Tremont Baptist Church as guests of twelve Japanese women; also six children from the Russian Mission, and five girls from the Chinese Mission. Miss Kamoriya, a graduate of the Mary Colby School, dressed in native costume, was giving an address when who should appear but Senator Johnson, of California, and one or two other members of the committee which Congress appointed to investigate the question of Japanese immigration. They gathered near the speaker and listened. Miss Kamoriya said, among other things, "We study the same Bible, we worship the same God; there is no difference of race in Christianity."

The Senator made no comment on the speaking and did not vouchsafe any particular sympathy with what he saw. The gentlemen did allow that they were thirsty, and they were treated to lemonade. Really, the attitude of Senator Johnson and other makers of opinion on the Coast, causes unfounded anti-Japanese feeling, and puts difficulties in the way of those who are making fine effort to allay race prejudice. There is only one course for the disciples of Christ and that is to multiply such demonstrations of unity and love between races. Who does not thank God for institutions like the Japanese Woman's Home in Seattle?—Rev. C. A. Reese, Milford, N. H.



THE EDITOR'S POINT OF VIEW



A Strong Word

For leading editorial this month we take the strong and stirring words of Dr. Padelford concerning the New World Movement, its spirit and inception, and our relation thereto as individual Baptists. He puts the case as fairly, as clearly, and it is not easy to get away from the influence of his persuasive presentation. There are some facts that cannot too emphatically be pressed home. The only coercion that can be put on any Baptist is the coercion of divine truth upon his own conscience. This one cannot escape any more than an honest man can evade the payment of his pledges to God. Read the articles dealing with our present denominational situation, and see if they do not strike the responsive chord that will sound success for the completion of our unfinished campaign.



The Appeal to Humanity

How can we make our people realize the terrible conditions that obtain in many of the war-stricken countries? If San Francisco were swept again by earthquake and fire, the people would rise and pour relief into the ravaged districts. Let any sudden calamity occur and the response is immediate. But the suffering in Europe is far away, is not a sudden and startling catastrophe. Hunger, deprivation, disease, starvation—these are slow and mostly unseen processes. They are none the less real and terrible, and would be none the less appealing if they could be brought home to the consciousness. To aid in stirring to action, we give the testimony of Dr. Franklin and Commissioner Brooks and Dr. Mott, who have seen with their own eyes, and all bear the same witness concerning the need of immediate relief if tens of thousands of lives of innocent victims are to be saved this winter. Let the answer from our churches be prompt. It is all a part of our present campaign to complete our hundred million dollars too, since the relief fund has been included in the budget, as announced elsewhere. The only danger is that we shall not wake up to the perils of the situation before it is too late. Parents should read what is said on this subject in this issue with their own little children in mind.



Famine in China

Bishop Wilson (Methodist), of Pekin, has cabled word to the Boards of Benevolence of his church that a famine is devastating a wide area of China, that thirty millions of people are suffering and thousands dying daily, including church-members. Details have been sent to President Wilson. Cholera

conditions have obtained for months now in West China, as our missionaries have informed us, but if the cabled message is correct, China's suffering is far greater than supposed. Poor China seems beset behind and before and within, with revolution, brigandage, official inadequacy, and famine. The Christian Missions are the bright spot in a dark picture, and the Chinese people are coming to recognize this more and more. Now is our time to redouble our efforts to prove Christianity's unselfish aims and altruistic helpfulness.



The Baptist New World Movement

FOR the first time in its history the Baptist denomination, gathered in its annual session at Denver a year and a half ago, faced its whole task the world around as one great challenge. The hearts of many were stirred as we realized afresh what God had wrought through our fathers and is now working through our chosen representatives on the far-flung battle lines; on the cold shores of Alaska, on the dry plains of Nevada, in the torrid villages of Central America, in the heart of our great cities, in the devastated regions of Europe, in far-away Western China and on the banks of the Congo. It is a story to stir the heart of any man. The mere recital of the facts at Denver kindled the fires of devotion and enthusiasm, and the delegates, nearly three thousand in number, representing every section of our territory, and every point of view, dedicated themselves anew, in an hour never to be forgotten, to the great task of carrying the gospel of Jesus Christ to the last man within humanity's bound. They called upon the whole denomination to arise to the task. It was in this hour of vision, when the representatives of the denomination saw anew this world for which Christ died and heard again the Macedonian call from a hundred shores and from a myriad of human hearts, that the New World Movement of Northern Baptists was born. If ever any movement was conceived by the spirit of God, surely it was this.

Where did the New World Movement secure its authorization? Certainly not at Denver. It far antedates that. It was given on a little hilltop in Judea when Jesus and his disciples were gathered for a final conference. Lifting up his eyes and looking over the broad expanse of country that unfolded before their gaze, he said to these expectant men, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

That is the authorization and the commission of the New World Movement. This Movement was

organized for no other purpose than to carry out this commission. This commission has been the authorization for all the great forward movements of the church until this hour. It is sufficient authorization for the largest and boldest program which the church can ever present to itself. The church has never yet dreamed of a program that was large enough and comprehensive enough to encompass the mind and purpose of Christ, as thus expressed. This program of the New World Movement is the boldest effort that Baptists have ever made to carry out the Great Commission of their Lord.

We have sought to state our program in the language of today, but we have sought only to translate the spirit of the Great Commission into words which men of this hour would understand. The program is as varied as the needs of mankind, because we believe that Jesus would have us meet the needs of our fellows as he sought to minister to all the needs of the men of his day. This program is therefore social; it is philanthropic; it is educational; it is inspirational; but first of all it is evangelistic. *The first and supreme obligation of our mission is to bring men face to face with God, and to lead them one by one to accept in their own personal lives the evangel of his Son and to bring their lives into glad and loving obedience to our Lord.* It is only when we have been transformed by the power of the living Christ that we ourselves become the agents of redemption. But once renewed by his power and filled with his passion, we become fellow workers together with him, to bring the whole world into allegiance to his love.

In the development of this Movement we have laid much emphasis upon the giving of money. We have talked much and earnestly about One Hundred Million Dollars. We have done this for two reasons. The generous giving of our possessions is a fundamental expression of our love for Christ and his redeeming gospel. It was Jesus himself who sat over against the treasury and with the keenest interest watched the giving of the people. The only giving which he commended was that of the widow who gave all that she had. One of the most earnest demands of the Great Apostle to the Gentiles was that all the followers of Jesus should contribute regularly to the full measure of their ability. In the promulgation of the New World Movement we have urged large and generous giving, because we believe that the cultivation of "this grace also" is an essential expression of that spiritual life and power of which this Movement seeks to be the embodiment. The New Testament makes it clear that the giving of our possessions is one of the highest expressions of our spiritual life.

A second reason is that money is the primary medium by which the Great Commission can now be carried out. Money pays the passage of the evangelists whom we are sending out to the ends of the world. Money erects the hospitals wherein the followers of the Great Physician seek to assuage the suffering of a burdened humanity. Money provides the churches and the chapels where the gospel is preached to the hungry multitudes in our own land. Money secures the teachers by whom our chil-

dren are trained for Christian service and our boys prepared for the ministry of the church. Money is the medium, the essential medium, by which the spiritual forces are set free throughout the world.

We have appealed for money in the New World Movement. We assert it gladly. Not because we expect money to supplant spiritual forces or because we hope to purchase the progress of the kingdom, but *because money is the medium by which the spiritual forces can be set free* and the messengers of the gospel can be sent to the ends of the earth. Unless the full Hundred Million Dollars is raised, many a messenger who has heard the call of the Master will be unable to carry the glad tidings into the needy corners of our own land and to the uttermost parts of the earth.

The New World Movement synonymous with money! By no means. It is first, last, and always a spiritual movement. It does seek to raise money, but only that money may be translated into spiritual power.

The New World Movement acknowledges but one Head. Those who have been called to suggest its plans and policies seek only "the mind of Christ." He is the founder of the kingdom which the Movement aims to set forward. He is the author of the Commission which the Movement seeks to carry out. He is the source of the power which alone assures success. He is the King whom the New World Movement would crown. He is Lord of all.

Surely a Movement born in this atmosphere, authorized by this challenge, inspired by this vision, empowered by these forces, directed by this mind, is worthy of the hearty and enthusiastic devotion of every loyal Baptist who loves his Lord and prays for the coming of his kingdom.



A New Day in Czecho-Slovakia

Mr. Sherwood Eddy tells of a wonderful conference, the first ever held by students in the new Republic of Czecho-Slovakia. Think of a conference held in an ancient Hapsburg feudal castle a thousand years old; held 500 years after John Huss was burned at the stake, 300 years after Bohemia lost independence and the Protestant Hussites and Moravian Brethren fell under fierce persecution. Their leaders beheaded, their Bibles burned, their language forbidden, their schools closed, the Roman Catholic religion forced upon them by torture; yet today, after five centuries of persecution, this nation stands free at last, with religious liberty guaranteed under the rule of the Christian President Masaryk.

During the first Bible hour many students began for the first time in their lives to study this book which is to remake their land. Prejudiced deeply against church, Christianity, and even Christ by the oppression practised in the name of religion, they all believe in the martyr who kindled their national aspirations. The students were the flower of the universities of the republic. Questioning found among them professed atheists, pantheists, free-thinkers,

nominal Catholics, and Protestants. Revolting from the Catholic state church they had drifted into every kind of 'osophy and 'ism. But all looked upon John Huss as their national ideal and hero, and all but three said they had been deeply influenced by their study of the New Testament at this conference and had found it a new book, while all but one had received spiritual blessing in the conference. Mr. Eddy, in addition to the daily devotional Bible class, gave a series of straight talks on the vital truths of the gospel, and had the joy of seeing thirty strong, intellectual student leaders rise and confess Christ, while others promised to study the teachings of Jesus, and, if they found God, follow him. The testimonies were remarkable. A Christian Student Movement has been firmly established, and Mr. Eddy says the fires that smoldered about John Huss have leaped again to flame in the liberty of the new Czecho-Slovak Republic, and God's truth is marching on. He says also that a great movement has started in the Catholic church in the republic, breaking away from Rome to establish a national church. In five months 200,000 joined the movement. The leaders have adopted the national language for their services; they stand for a married priesthood, an open Bible, and the whole position maintained by Huss at the beginning of the Reformation five centuries ago. President Masaryk, in many respects the greatest leader among the European nations today, is in heartiest sympathy with the evangelical movements.

Among the soldiers and civilians in Bohemia and Moravia, Mr. Eddy held gospel meetings night after night, when 2,000 soldiers crowded the Y. M. C. A. huts, listening in intense silence as the speaker preached a full and free gospel, and then for hours poured out questions revealing their heart-hunger after a real and dynamic religion. He was asked to return and organize a great evangelistic campaign. He believes a native Huss or Wesley could today lead a great national movement of reformation and regeneration that would sweep this land like a fire. In free Bohemia a nation is being born in a day. The future is bright for the new Czecho-Slovakia Republic. Surely we ought to have our share in this work of evangelizing the new nation, whose ideals of religious liberty are akin to our own.



Cultivating the Personal Touch

Great care must be taken not to lose but rather to cultivate the personal touch between missionaries and our churches. There is no force so potent to quicken the church's interest in missions at home and abroad as the missionary who comes from the field, with the stories of gospel triumphs in the difficult places. The appeal that is effective is the heart appeal, and the fact might as well be recognized at its full value. Members of our churches are human beings, and human beings are largely moved by emotion. We act most of us twenty times from feeling to once from knowing. Often we know well what

we ought to do, but the will to do it is lacking until the springs of emotion are touched. The appeal must be to the heart as well as the head, if it is to be effectual. We all respond to the vital, human touch.

An illustration in point, actual not imaginary. A missionary and his wife, home on furlough from a foreign land, visit a church that shall be nameless here, are given a reception, spend the Sunday, and get at the people. In Sunday school the missionary presents some phases of his work of special interest to the boys and girls and mentions some things that would make his Sunday school more attractive and effective. He visits the young men's class, a large one, and makes some other wants known there, while the wife talks to the young women's class. Then there is a talk to the whole school, and in a few minutes classes are vying with classes to supply the wants indicated, with result that something like two hundred dollars is pledged there and then, over and above the regular giving. More than that, the entire school had an awakened interest in missions, and presently, after the work had been vividly described from the pulpit, with the living personality of the missionary to impress it, there was a general revival of interest in the work of the kingdom at large. Does anyone doubt that the reflex influence will be helpful in the opening church work of the autumn, or that it will be easier to make the collections on the pledges made last spring in our great campaign? Of course it is not right to overwork the missionaries who come home to regain strength and to rest, but as far as possible it is most essential that this living relationship with the churches should be maintained and extended. There is no substitute for the personal touch.

NOTE AND COMMENT

¶ Dr. Franklin says Europe is one great spiritual challenge. We've got to change the thinking of whole peoples, to exalt spiritual values, and to have spiritual reality everywhere. A marvelous call indeed. Can we meet it?

¶ That was a telling expression of a newly appointed missionary: "I didn't just join the church but wanted to show that I was lined up with Christ." If only we had regiments of church-members with that spirit!

¶ A study of the nearly 4,000 credentials presented to the Buffalo Convention furnishes some interesting results, and leads Secretary Bitting to suggest that more care be taken next year, as invalid credentials will not be accepted and much inconvenience may ensue. It is not difficult to get the credentials right, but carelessness is more common than one might think. That 134 persons should have presented themselves with invalid credentials, in face of a perfectly plain provision in the by-laws, goes to prove that the by-laws should be read, and to that end the Annual of the Convention and the Handbook ought to be handy. It has been proposed to issue a standard form of credentials, and this would doubtless be welcomed if some convenient method of distribution could be found. In any case, it is no hardship, if you wish to occupy a delegate's seat, to see that you get

from your church a proper credential—and then don't lose it before reaching the registration place.

¶ We have a letter from "an old lady climbing toward her eighty-fifth birthday," and expect to print it in December. Taken as a little girl of nine to hear Dr. Judson—the great Adoniram—she has recollections worth while and rare.

¶ When we can get all our people to bring before their minds this one question, "Lord, what wilt thou have me do?" there will be no question about getting the money we need to carry on the Lord's work. That is Mr. Henry Bond's solution of our problems. Who can suggest a better or truer one.

¶ An ingenious form of graft is reported from Yunnan Province, in China, by Dr. W. M. Young of our Foreign Mission, who says petty village officials have imposed fines of \$5 a house for observing the Christian Sabbath, and threaten to impose fines of \$70 to \$100 per house. A levy of \$400 was made for the populace becoming Christians. Dr. Young has appealed to the authorities, and the practice is said to be discountenanced by higher Chinese officials.

¶ The American Red Cross has made appropriations of \$48,200,000 for the fiscal year ending July 1, 1921, and these figures are \$21,000,000 below the total for the year preceding. For our neighbors in foreign lands \$31,500,000 has been set aside, to enable the Red Cross to continue its humanitarian aid to the stricken peoples to reestablish themselves, fight disease epidemics which threaten many countries, efface the war traces as rapidly as possible. For responsibilities and service at home \$16,700,000 has been appropriated, the largest single item being \$7,800,000 for civilian relief work. For aid to soldiers, sailors, and marines in hospitals and camps \$1,900,000 has been designated. The administration expenses will amount to \$1,880,000, or \$420,000 less than last year. These figures indicate what a large institution the Red Cross has grown to be.

¶ The cover picture presents two products of our Indian college at Bacone. Augustus Chouteau, an Osage, entered Bacone a wild boy in 1910. He was converted and joined the college church. Jennie L. Bailey, a Cherokee-Shawnee, entered in 1911; was later converted and joined the college church; was graduated in 1914. In May of that year Augustus was licensed to preach and was married to Jennie by President Randall. They at once took up mission work among the Osage people. They represent the Christian Indians of today. It was by request that they were photographed in the picturesque native costume.

¶ In some unaccountable way we got the month of November fixed in mind for securing subscriptions for our Baptist periodicals, instead of October. Well, since the fact was not discovered till October *MISSIONS* was off the press, all we can say is that both months will be good enough in which to get subscribers for *MISSIONS*, and doubtless we ought to have this second month, since we have had to raise our subscription price. Help us push up to that tantalizing 100,000 mark. Divide the 100,000 into ten parts and you will see that we have three and a half parts to fill. November is the month for it.

¶ The Editor wishes to say here that he has been greatly interested in Mr. Charles Harvey Fahs' book, "America's Stake in the Far East." A fuller review is coming, but set it down now that the work is different from any other you have seen on this subject. Every chapter opens with a questionnaire. For example, "Is Japan becoming a Menace to the Peace of the World?" "How Much has China a Right to Expect of America?" "What Attitude should America

Take toward the Yellow Race?" These are questions of immediate interest and concern. Mr. Fahs does not answer them himself, but he has collected with admirable skill and judgment the views of known experts, and he lets them present both sides. Just the book for discussions in men's classes in our churches. These grave matters ought to be thoroughly discussed and understood. Much of destiny is wrapped up in them. The International Committee of the Y. M. C. A. has given us no more valuable study than this, one of its World Problem Discussion series, issued by the Association Press, 347 Madison Ave., New York.



PASTOR WU, OF SHANGHAI

¶ We are glad to introduce to our readers Rev. T. C. Wu, pastor of the First Baptist Church of Shanghai, China, a graduate of the University of Chicago and of Rochester Theological Seminary; a fine example of the Christian leaders, of scholarship and spirituality, who are coming as the fruits of our missions.

¶ A missionary is going to tell us in December issue about "Some Christmases I Have Known," and a delightful sketch it is. Then, the new story begins, and there will be a charming description of a real missionary experience. December is going to be a striking number for *MISSIONS*, and we want thousands of our readers to tell their friends about it. That is the way to spread subscriptions.

¶ Indian givers will come to have large significance as a phrase if the examples set by native Creek Indians continue. As details show elsewhere, the total of the recent gifts by Indian men and women is \$81,000, made to the Home Mission Society for our educational work at Bacone College and for the Morrow Orphanage. Twenty-one tribes are represented now at Bacone.

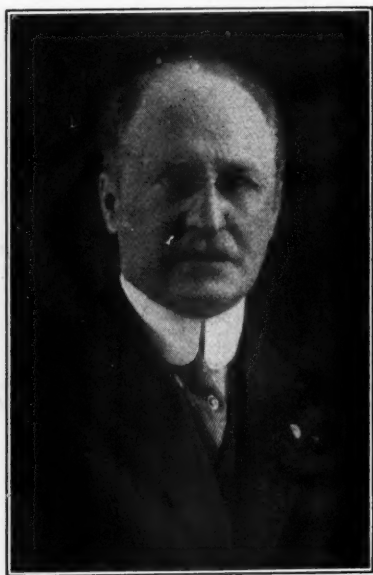
Now for the Quick Response of the Denomination

A THRILLING HOUR, A DIVINE IMPULSE, A NOBLE SUGGESTION, A RESULTANT ACTION, AND AN APPEAL THAT SHOULD PROVE IRRESISTIBLE

BY THE EDITOR

IN making the report of the Winona meeting, it was said that there was one moment that could not then be reported—the most thrilling moment of the three days. Now the story can be told, and it ought to be widely known. For one thing the incident marked such unity of spirit and action in our missionary work as would scarcely have been thought possible a decade ago. It combined the elements of broad-mindedness, large-heartedness, unselfish devotion to the whole cause of missions without invidious distinctions—all that goes to characterize a new era of closest cooperation, of spiritual kinship in a common service, of genuine brotherhood.

These are the facts. It was Tuesday evening. The subject was stricken Europe. Secretary Franklin and Commissioner Brooks were the speakers.



COMMISSIONER C. A. BROOKS

They had just come from scenes of suffering which they could not possibly describe, and their hearts were aflame with sympathy and the desire to make the rest of us see through their eyes until we should be roused to worthy response. They did not attempt to work upon our feelings, but simply narrated some of the facts. They let us see the heartrending conditions, and then told us what we had not known, that in some countries our Baptist brethren and sisters, long accustomed to persecution and slight, had been overlooked in the distribution of relief sent from this country. The speakers were as gentle as they could be, and took pains to apologize for the

general relief organizations, but the ugly fact remained that in some places where local committees had to be trusted with distribution, those committees in ecclesiastically dominated communities had either purposely or otherwise overlooked the suffering Baptists. This fact deepened the impression made by the general conditions of hunger and hopelessness, and the witness borne by both investigators that the last hope of these peoples lay in Christian America.

When Mr. Brooks had finished his graphic story and impassioned appeal in the name of the compassionate Christ, there were few dry eyes. But the anxious question was, What could be done? The matter had been wrestled with in the Administrative Committee the day before. The need was appalling, the appeal imperative, the situation urgent. But with a budget made up, and with forty millions yet to raise in order to meet the Survey budget needs, how could another half million be added and raised for this exigent call? No answer had been reached. The Foreign Society was already heavily in debt. It could not add the item to its budget, nor well ask the privilege of doing so, however deeply it felt obligated to help. So no solution had been found up to the time of the addresses.

It was at the moment of profound silence, when all alike seemed to feel the burden of responsibility and impotence, that Secretary Charles L. White, of the Home Mission Society, rose in his place near the rear of the hall, and caught the attention of the chairman. Plainly under stress of emotion, he spoke quietly but with intensity. He recited briefly the significance of the facts which had just been presented, and the difficult position in which the Foreign Society found itself, with its debt and the necessity of reducing its operating budget, and with no suitable amount for special work in Europe included in the first Survey; and then, after giving other pertinent facts, said that while the addresses were being made he had been so impressed with a suggestion that had come to him that he was constrained, as he believed, by the Divine leading, to rise and say that the financial situation of the Foreign Society was so difficult that he was prepared to advise the Home Mission Board to request the appropriate denominational committee to subtract one-half million dollars from the amount allotted to the Home Mission Society for equipment in the forty million dollars still remaining to be raised in the One-Hundred-Million-Dollar Campaign, and add this sum to the current budget of the Foreign Society, urging that an immediate effort be made to raise in cash and pledges this half million dollars.

The scene that followed was one to be experienced rather than described. The climax was unexpected. It was as though a pall had been lifted. There was

an outburst of feeling that could no longer be suppressed. The unity of the action was immediately sensed. Dr. Franklin and Dr. F. L. Anderson, speaking for the Foreign Society, voiced the sentiments of all, and the company broke spontaneously into singing, "Praise God, from Whom All Blessings Flow." "I thank God that I have lived to see this day," said one to another. And that was the incident that made Winona memorable in Baptist missionary history.

THE SPLENDID SEQUEL

What Dr. White did under an irresistible impulse, the Home Mission Board ratified by the following fine action on September 20:

Having learned that at a conference of Baptists convened in London, England, in which representatives of twenty-one nationalities, including Germans and Austrians, were present, it was determined, after careful investigations, on the recommendation of Secretary Brooks, based on his personal observations, *that more than one million dollars is needed for the relief of suffering Baptist men, women, and children, and those for whom they are responsible in Europe*, and that approximately \$500,000 was regarded by the Conference as the just share of Northern Baptists, and tentatively accepted by their representatives;

And, being assured that the American Baptist Foreign Mission Society cannot provide this sum without serious harm to its regular missionary program in Europe, and to its advanced work in Asia and Africa, scheduled in the New World Movement;

And, remembering that the Foreign Mission Society has released one million dollars of its equipment allotment, with the Board of Education and the Home Mission Society, as its equal share of three million dollars, at the request of the Survey committee of the General Board of Promotion, in order that certain educational institutions might have their earlier allotments, or still further increases, and in order that other institutions not mentioned in the Survey might receive amounts for their equipment and endowments;

And, realizing that a sum of One Hundred Million Dollars has been fixed by the Northern Baptist Convention as the amount to be raised by the New World Movement, and that through misunderstanding provision was not made for the equipment and other needs of the Foreign Mission Society for special work among the Baptists in Europe, and incorporated in the amount which it is to receive in the New World Movement Campaign;

Therefore, be it resolved, that the Board of The American Baptist Home Mission Society request the Administrative Committee of the General Board of Promotion to subtract one-half million dollars still remaining to be raised in the New World Movement Campaign for Home Mission Equipment, and to add this sum to the allotment of the

Foreign Mission Society and its current budget during this and the next two years.

We also express the earnest request that the Administrative Committee immediately lay plans for appealing to our churches on behalf of our Baptist brethren in Eastern Europe, who have been inadequately provided for in the distribution of relief. We gladly offer the services of the representatives of our society so far as possible, and especially the services of our missionaries among the very racial groups for whom aid is suggested for the suffering men, women, and children across the sea. And we pray that the plan suggested may provide a way out of the present perplexity of our beloved Foreign Mission Society and may be blessed by our Lord to the extension of his kingdom.

NOW TO RAISE THE MONEY

Of course this half million dollars must be raised! It is a part of the balance of the One Hundred Millions. But it should be raised immediately. It is needed now—this very winter—if the suffering is to be relieved. Hunger and cold will not wait. The sum of \$166,666 is needed for this present emergency. We have the means of distribution. We have a Commissioner who will see that the money goes to those who have been neglected and overlooked first of all.

Surely the people will rise to meet the action of the Home Mission Society in gladly and generously handing over a half million of the funds allotted to it to the Foreign Mission Society in the hour of emergency. This is the appeal of humanity, which rises above all others. Suffering peoples, starving little ones, of our own household of faith—these shall not appeal in vain.

If only Mr. Brooks could reach a thousand churches with his story. If Dr. Franklin and Dr. Hunt could multiply themselves and tell what they have witnessed. Dr. John R. Mott, who has come back from four months of investigation, says he deems this likely to be the hardest winter Europe has known since the war began. Now is the hour for Christian philanthropy. The forces of revolution and anarchy are abetted by hunger and hopelessness. Driven to despair, there will be a condition one does not care to contemplate. But if anyone is foolish enough to think a rich and well-fed America can escape the consequences of a sovietized and sodden Europe, let him remember the folly of those who thought we could keep out of the war.

Let us raise that relief money as our first contribution to a new hope in multitudes of hearts, a new life to the innocent victims of war.

LET US RAISE THIS HALF MILLION AS A THANKSGIVING OFFERING, AND PRESENT IT AS OUR CHRISTMAS GIFT TO A SUFFERING AND SORROWING AND HUNGERING EUROPE. "INASMUCH AS YE DID IT UNTO ONE OF THESE, MY BRETHREN, YE DID IT UNTO ME." IT IS THE MASTER'S VOICE. HEAR HIM.

A Rider of the Old Fremont Trail

A STORY OF FRONTIER MISSIONS, BY COE HAYNE

X. CHALLENGED

AMONG the many remarkable characters discovered by the Missionary were Adam Ifland and his wife Mary, of Silver Creek Valley. They came from Kansas in an early day and located on a homestead near the present town of Picabo. They were industrious and thrifty and it was not long before they owned one of the best ranches in the valley. Inasmuch as they found themselves in a Godless community their hearts were profoundly stirred, and until they did something to relieve the situation they enjoyed no peace of mind or contentment. Accordingly they started a Sunday school in a little log house that stood near the old emigrant trail. The shanty was devoid of all furniture and the chinking had fallen out from between the logs. The neighbors who gathered in the building on a Sunday afternoon could look through the cracks and tell who was coming. There were no singing books until after Mrs. McFarland wrote to the Berean Baptist Church of Carbondale, Pa., her home church. Not only song-books but a library containing volumes of general interest came to the remote valley as a result of her appeal. The good that library did the little settlement cannot be overestimated. (When a church was organized in Picabo several years later it took unto itself the name of Berean in grateful memory of the timely assistance rendered by the Carbondale Church.)

Adam Ifland heard that there was a Baptist preacher at Bellevue who was willing to do missionary work elsewhere.

"I will go up and see this preacher and persuade him to hold some meetings here," he said to Mary, his good wife.

He drove eighteen miles with his mule team and met the Missionary. Ifland told him about the situation in Silver Creek Valley and asked him to come to their help.

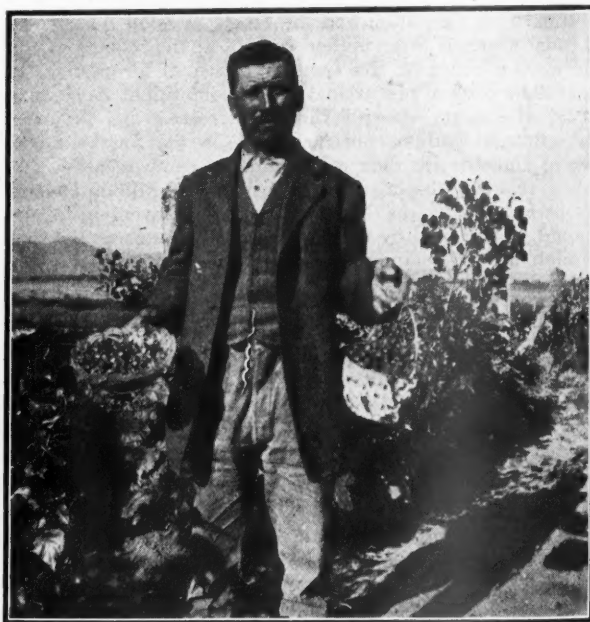
At the earliest opportunity the Missionary went down and began a series of meetings in a rude structure called the Le Duc schoolhouse. He was entertained by Adam and Mary Ifland in their humble frontier home, built on a hillside.

Although it was a cold winter, people rode in to church from great distances. The people of the immediate community greatly rejoiced in the meetings, which went on with power, resulting in not a few conversions. In time arrangements were made to hold Sunday school in the Le Duc schoolhouse and steps were taken to organize a church.

In the meantime a friendship sprang up between the Missionary and Adam and Mary Ifland which has ripened with the years. And this was no ordinary friendship. It was beautiful. The Ifland home came to mean for the Missionary something more than a stopping place. It became his home.

He turned to it for perfect rest and friendly peace. Here he found unreserved sympathy and confidence. In the house of Adam and Mary and their son Walter he threw aside restraint and became a boy again. Mrs. Ifland mothered him as she would have were he an actual son. She mended his clothes, sewed on his buttons, cared for his laundry, cooked the fish he caught and the sage hens he shot, provided him with good meals to take on his long drives, and nursed him when he was sick. The quiet, restful constancy of these devoted friends was a sustaining force in the young man's life during the strenuous years of his early ministry. It was spiritually recreating to sit at their fireside and review all of the experiences, both inspiring and depressing, which had been his since his previous visit to Silver Creek Valley.

If the Missionary required a fresh team to take him to Camas Prairie or Big Lost River he knew he could get it at Iflands'. If his buggy broke down he knew he could get another at Iflands'. Adam made him a remarkable cutter at his own forge, which is almost in as good condition today as it was twenty-three years ago. This cutter was



ADAM IFLAND, IDAHO BAPTIST PATRIARCH

at the old Ifland ranch when the writer saw it and it looked capable of carrying a missionary on his rounds for many years to come.

Adam Ifland would have given away his farm sooner than deny the Missionary a horse if the latter needed one. Yet he had a quaint habit of grumbling about his absent horses.

"Now, Adam," admonished Mary, "you know the preacher must have that horse."

"He'll have to pay for it," declared Adam, who didn't care a fig about the horse, but to hear his wife talk about "the preacher" was music to his ears. "If he don't, I won't let him have another."

"Now, Adam, ain't you ashamed?"

Then Adam would chuckle softly to himself and subside.

While the meetings were in progress at the Le Duc schoolhouse, the Missionary encountered the



ADAM IFLAND AND THE HOUSE IN WHICH HE AND HIS WIFE ENTERTAINED THE MISSIONARY UPON THE LATTER'S FIRST VISIT TO SILVER CREEK VALLEY

bitter opposition of a religious sect whose adherents did not call themselves by any regular name. They professed to be able to "speak in tongues," they renounced all creeds and declared that a regular church organization was an abomination before the Lord. But like some species of birds that build no nests they were always ready to rob the nests of others. Their leader was a big, uncouth, arrogant farmer by the name of Lurton. He claimed that he possessed magnetic healing powers, and had succeeded in gathering about him a considerable following.

When the Missionary gained a large hearing in the valley, Lurton's anger and jealousy knew no bounds. Confident that he could confound the young Missionary "who preached nothing but lies," he met him one day and challenged him to a public debate. The young man declined to step into the trap.

"Lurton," said the Missionary, "I am in this country to preach the gospel and do not care to waste my time in a wordy battle over questions of no consequence and about which I know nothing."

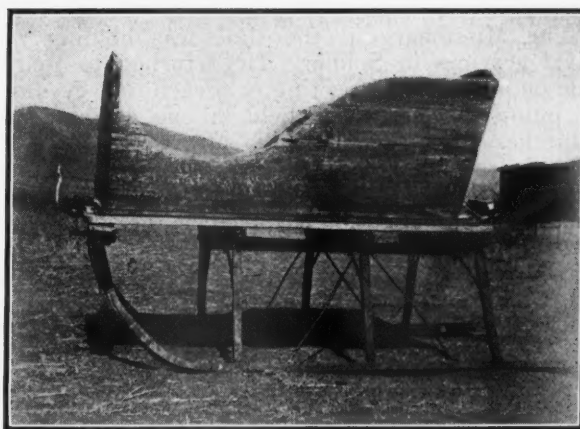
This refusal angered Lurton to the point of desperation. He contrived in every way to bring on some kind of an issue between the Missionary and himself in order to destroy the former's influence in the community. His followers were out and

out proselyters and it was their avowed purpose to thwart all attempts to form a Baptist church in the Le Duc neighborhood. Lurton said that if the Missionary would not arrange a public meeting with him he would come to his meeting and put some questions to him.

One Sunday afternoon the Missionary drove over to the Le Duc schoolhouse and found Lurton and a number of his followers in his audience. The air seemed surcharged with expectancy. The Missionary conducted his service as usual. He did not score Lurton and his followers as they expected, nor did he so much as refer to his opponents in his sermon. To be ignored in this way seemed to stir up all the ugly passions in Lurton's soul. He managed to keep quiet until after the benediction was pronounced and then he made a rush to the edge of the platform and shot a question at the Missionary. The latter was not carried off his feet.

"You have come here for an argument," said the Missionary, as he looked coolly into the eyes of his antagonist, "but I have no time for an argument. It is a long drive to Bellevue and I hold a service there this evening."

Anxious to prevent a clash, the Missionary started to get out of the room, but Lurton's hench-



THE CUTTER ADAM IFLAND MADE FOR THE MISSIONARY, AS IT LOOKS TODAY

men formed a line to bar his progress. The Missionary grasped the situation at once. There were his own people ready to defend him; and there was the belligerent Lurton, with anger at white heat, ready to give his brawny followers the signal for combat. People began to climb on the desks and on the stove to watch the issue of the impending conflict. But the Missionary did not want to pass through another riot. Watching his chance, he ducked under the legs of friend and foe alike and reached the door. Here he sat down on a bench to put on his overshoes. Lurton rushed across the room, thrust his red, contorted face close to that of the young preacher, and shouted furiously, "You won't debate! You won't debate! When will you debate? When will you debate?"

"Never!" replied the Missionary. "I preach God's word and that's enough."

He passed out of the door with several of Lurton's followers pressing closely upon his heels and calling him a coward and a devil. It was winter and the valley, for the most part, was covered with snow, but near the door the ground was bare. As soon as they stepped outside, Lurton's followers picked up rocks and began throwing them at the Missionary. They soon desisted, however, when they saw one of the Missionary's friends draw a knife. Other friends of the Missionary, among whom were Ifland, Loving, and Baker, restrained the man and no blood was shed. The determined stand which the church element took enabled the Missionary to leave without experiencing further molestation.

Lurton was not done with the Baptist preacher. Bent on a program of relentless persecution with the hope of driving him out of the country, Lurton, not many weeks after the encounter just described, made an unmerciful attack upon the young man's character before a crowd of a hundred and fifty people assembled in a rented hall in Bellevue. The story Lurton told was complete as to details, but utterly false. Its denouement was a lurid fabrication depicting an irate husband chasing the Missionary with a gun. Strange as it may seem, the story was given credence in Bellevue for a few days.

The Missionary at the time was holding revival services in Soldier. He returned to Bellevue on a Sunday, expecting to preach that evening at union services to be held in one of the local churches. But greatly to his surprise he received a note from the pastor of this church informing him that in view of the circumstances there would be no occasion for him to appear as the speaker as had been announced. This hurt the young man down deep in his heart, where one can suffer the most pain and yet suffer in silence.

He went about his daily duties, saying nothing in his own defense. The county newspaper, a weekly periodical, appeared the following Friday with a full account of the alleged misconduct of the "boy preacher of the Wood River Valley." Yet, by this time, there was scarcely a man, woman, or child in Bellevue who believed one word of the story.

Several prominent business men of Bellevue—non-church members at that—came to the Missionary the following week and said, "You start

proceedings against Lurton and that newspaper editor and we will put up the money."

"No, I reckon I'll not do that. If my reputation can't stand up under the rumor, I'd better get out."

A few days later the Missionary called on the offending editor.

"Mr. —," he said, "you have done me a great injury, but you have a chance to help me out."

The young preacher's manner, which was courtesy itself, relieved the editor, who had spent more than one uneasy hour since publishing Lurton's lies. "I believed that story or I would not have printed it," he said lamely.

"Yes," said the Missionary, "a lot of folks believed it for a few days."

"What would you like to have me do for you?"

"The only honorable thing you can do, sir," replied the Missionary. "I could suggest that you write a letter to some reliable person living in the locality mentioned by this man Lurton and make some inquiries concerning me. Write to the parties Lurton slandered, who are also reliable people, and then publish the answers you get."

"I'll do it," said the editor.

It is needless to say that the young Baptist preacher was entirely vindicated in an article which appeared in connection with certain letters in an early edition of that same county newspaper.

Evidently the devil found it impossible to drive this energetic yet peace-loving pioneer missionary out of Idaho. Lurton and people of like gross characters sought in vain to break down his influence during those early years of his ministry. At one time and another they accused him of every conceivable form of crime, not excepting murder itself. But all attempts to destroy his usefulness failed utterly. It is worthy of note that after all these years no man is more widely known in Idaho as an efficient worker in every good cause and no man has a higher reputation for true manhood and absolute integrity of character. He has been sought after to lead in the work of the Y. M. C. A., Anti-Saloon League, and International Sunday School Association. The railroads and other large business corporations have recognized his worth. Men prominent in national affairs have not failed to appraise correctly the value of the Missionary's work in furthering a wholesome development of the young commonwealth. These are the makers of the great West.

While the price of "Missions" has of necessity been raised from fifty cents to one dollar in clubs, beginning November 1, we expect to increase the value with each issue, and are sure no subscriber will fail to renew because of this small advance in subscription. Remember, Miss Applegarth's new and best story, "The Career of a Cobbler," begins in the December issue. Look out, too, for "The Brownie's Christmas."



The Sunshine Baby

THE TRUE STORY OF HER LIFE AND TRAVELS, COMPANIONS AND EXPERIENCES IN INDIA AND AMERICA

BY REV. W. T. ELMORE

Formerly Missionary in India. Illustrations also furnished by him

IV. THE FIRST ILLNESS

THE long hot season passed more quickly and happily than they usually do, because Sunshine Baby had made every day happy. It was the middle of June, and about time for the cooler monsoon winds to set in. For three months the sun had been blazing hot every day without a cloud in the sky, and some days the temperature was 112 degrees. One day it even reached 117 degrees. This night it was even more hot and close than usual. Only the all-night punkah made it possible to rest at all. Late in the night the wind changed and a light shower came up. The coolness was so refreshing that Sunshine Baby and her father and mother, who all had been sleeping fitfully, now slept soundly until morning.

But in the morning it took but a glance to tell that something was the matter with Sunshine Baby. She was feverish and would not take her milk. The rejoicing over the coolness of the morning was turned to sadness. Sunshine Baby had taken a severe cold. The servants went about the house with sad faces. Even the coolies on the relief works were quiet and talked in low tones. In the bungalow there was much anxiety. This was no ordinary cold. A trip to the hospital was so hard that it must be avoided if possible.

Evening came, and Sunshine Baby was no better. Guraviah and the other cartmen were kept at the compound to be ready if the journey had to be made. Sunshine Baby was surely gradually getting worse. The train would leave the station twenty-five miles away the next noon. There was plenty of time to catch it, but the journey to the station must not be put off until the heat of the morning.

By midnight the crackling in the little chest was so distinct that there could be no doubt that it was pneumonia, and the decision was made. Sunshine Baby's father woke up Guraviah and the other men. They were sleeping on a pile of warm sand in the moonlight, and he had to take them by their feet and drag them off the sand to waken them, so soundly do Indians sleep after working in the sun. As soon as they understood, they were on their feet and ran to get the carts ready. It was a sad procession which started a little later. A cart had been sent on at once with baggage. It was decided to go with Bobbie and the carriage, although that meant to go farther in order to have a road suitable. Gurram Nursiah, the faithful gardener, ran ahead carrying a lantern so that there would be no danger of an upset.

By daylight they had made half the journey, with poor Sunshine Baby moaning and crying every minute. Then they stopped to rest the horse, and to try to feed the baby, but she would take nothing. After an hour they started again. Old Bobbie was doing bravely, for his load was heavy. Then, oh, what luck! they found that long stretches of the road were under repair, and they could only crawl along. All the time the sun was getting hotter, and the sweat was pouring from Bobbie. But the good horse, who had lost the most of his ambition in the heat of India, seemed to know how much depended on him. Without a touch of the whip he struggled on, and when at last good roads came, with the foam dropping from him, he came bravely to the station in plenty of time.

It was seven o'clock in the evening when Sunshine Baby was at last laid in the arms of the motherly doctor in the hospital. The doctor looked very grave, and began her work at once. But when morning came Sunshine Baby was sleeping quietly and the danger was past. A week later Bobbie and the carriage were again at the station, but this time to bring Sunshine Baby home again. How the people



SUNSHINE BABY AND LITTLE MANDY

smiled and salaamed! It was cooler now, so the journey could be made with the carriage. The compound seemed full of people waiting for Sunshine Baby. And again the bungalow was a happy place. You see, no one could be happy while the shadow of sickness covered the missionary's home.

V. THE FLOOD

The months passed on and the cool season had come again. Sunshine Baby was getting to be a strong, lively little girl of eight months. It was the time for the rains, and everyone waited anxiously. Clouds banked up in the northeast over the sea, and everyone was hopeful. But the clouds scattered again. A few drops would fall and then the sun come out as brightly as ever. All were disheartened. Sunshine Baby's father went out to the villages, but came in for a night after being out several days on his preaching tour.

It was fortunate that he had come home. The next morning there was a strange mist in the air. Soon the rain was coming down. How happy everyone was! The ducks were quacking in great glee.



SUBBAMAH, THE NURSE, A SUDRA CONVERT, AND
VENKATAMAH, AYAH, A BRAHMAN CONVERT

Frogs that had been hiding, no one knows where, began to croak, it seemed by the thousands. How clean the palm trees were beginning to look, and how the flower garden was freshening already!

The rain was coming harder and harder. Sunshine Baby's father and mother could never resist the temptation to be out in the rain, it came so seldom in India, and was so soft and warm. In their old clothes they would go out into the garden, just feeling happy with the happy trees and plants which were having so good a bath and getting their thirst quenched. Soon umbrellas would be thrown aside, and they enjoyed getting soaked.

"Let's go over to the irrigation tank and see how much water is coming in," said Sunshine Baby's mother. Sunshine Baby was safely in the bungalow, sitting up in her carriage, and jabbering baby talk to faithful Ruth. It was only a few minutes' walk to the great tank, which was over a mile across. How fine it was to see that great dry bed again covered with water! Already the water-fowls were gather-

ing, and their happy cries could be heard above the rain.

"How fast the water is rising!" said Sunshine Baby's mother. Then her father noticed something. The tank was full, and the water was beginning to overflow.

"We had better get back to the house at once," he said, and they hurried to the rising stream.

"Oh, I'm afraid," said Sunshine Baby's mother.

"It's four miles around the bank of the tank, and then we don't know what we'll run into," said Sunshine Baby's father. "We mustn't wait a minute."

They plunged in, holding on to each other. The water was waist-deep and so swift that it almost swept them off their feet, but it was only a narrow stream yet, and they were soon safely on Sunshine Baby's side. As they stood, backing away from the rising stream, they saw that if they had waited five minutes more, it would have been a long journey in the rain before they could have seen Sunshine Baby again.

All day the rain continued. Mud walls began to crumble. Famine relief coolies had built walls all around the compound, but they gradually melted down. In the village mud-walled houses began to sink down. Stacks of hay would go floating by.



NEIGHBORS CARRYING A FROG IN THE LEAVES TO BRING
RAIN

No one was injured, but the poor wet people soon began to flock to the veranda of the bungalow. All the women and children from a nearby Mohammedan village came to the compound, thinking it was the safest place. Mohammedan women do not usually go out of their own houses. Sunshine Baby's father let them all go into the new church, where they could be more by themselves. By evening the rain had stopped, and the water began to subside, although its roar could be heard in all directions. The people began to go back to their soaked houses. Sunshine Baby went to sleep, happy as a little eight-months-old girl could be. For the excitement of the day and the crowds of dark faces just seemed to suit her.

It was a week after this that Sunshine Baby's father had to go for some days to Nellore. The sun had been shining again, and everything was bright after the rain. The only trouble was that the flood had broken so many irrigation reservoirs or tanks that much water had been wasted, and many rice-fields below these ruined tanks would be no better off than if it had not rained. The river was still high, but that was falling.

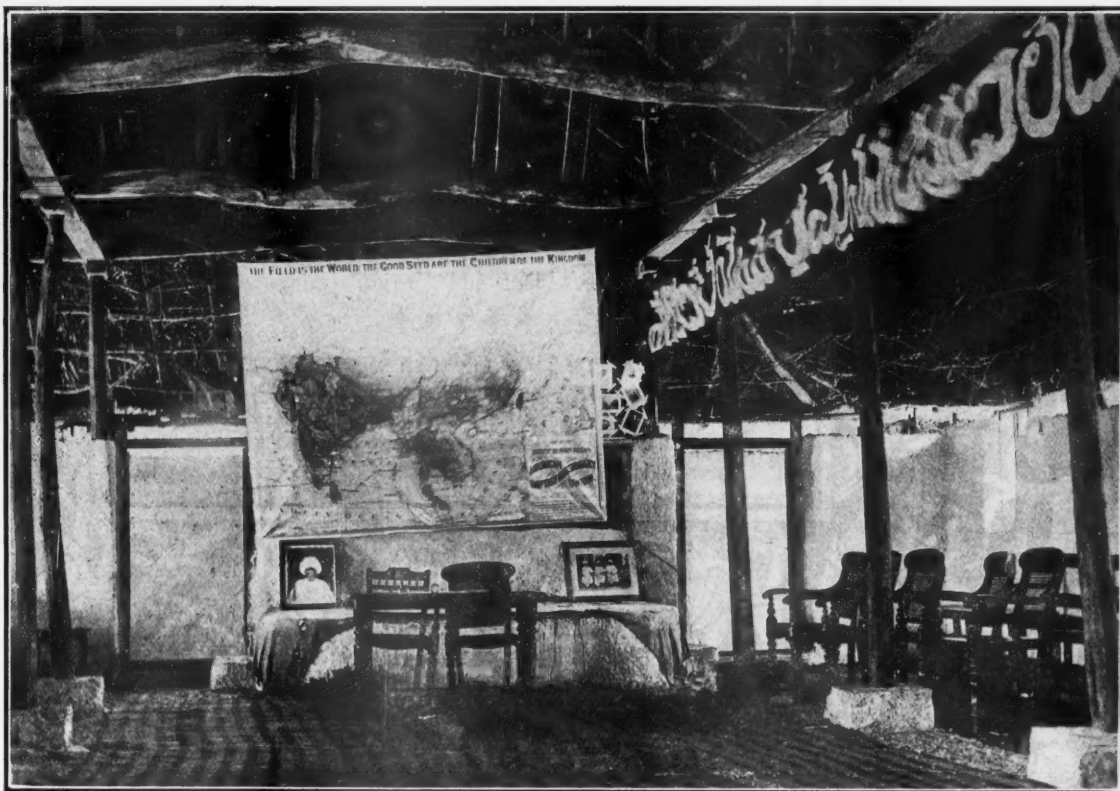
Sunshine Baby's father started with the ox-cart, as the roads were too bad for the horse. He got to the river about sunset. After he started it began to thunder up the river, and when he came to the water it had risen much. Men were waiting to help travelers over. They swam the oxen across, and helped Sunshine Baby's father to get across safely by wading and swimming. These men were like ducks in the water, and were sent here by the government. When they were safely across Sunshine Baby's father put on his dry clothes which a coolie had taken across on his head. But by the time he

started on his journey again the water had risen so much that to go back would not have been possible. So Sunshine Baby and her mother with the faithful servants and Indian friends, were cut off from all the world until the river had subsided some five days later. But Sunshine Baby did not care. Queenie gave plenty of milk, and Baby laughed and played, and did much to keep her mother's spirits up.

Sunshine Baby's father traveled all night in the rain, and in the morning was at the railway, but the track was washed out and no trains running. He hired fresh oxen and traveled on to the first river. It was too deep to ford. The railway bridge was standing, with the approaches washed away, but the ties still swinging from the rails. Leaving the cart, he crossed on the ties, and then walked several miles to the next river, which he crossed in the same way. Then he got another cart, and after awhile reached the end of his journey. A few days later he returned much in the same way, and at last safely reached home and Sunshine Baby, and her mother.

(TO BE CONTINUED)

PRESENTLY SUNSHINE BABY IS GOING TO MOVE TO A NEW HOME, AND LATER IS TO HAVE A LONG, LONG JOURNEY TO AMERICA, SEEING MANY STRANGE SIGHTS ON THE WAY. AND BY AND BY LITTLE BROTHER WILL MAKE A CANNY COMRADE. THE STORY WILL KEEP GROWING IN INTEREST



INTERIOR OF THE CHURCH AT KANIGIRI, INDIA, WHERE SUNSHINE BABY'S FATHER PREACHED



A Fascinating Missionary Story

Margaret Applegarth's Best Yet

"THE CAREER OF A COBBLER"

TO BEGIN IN THE DECEMBER ISSUE OF
"MISSIONS"

Miss Applegarth tells us enthusiastically that she never enjoyed writing anything more than "The Career of a Cobbler," in which she absolutely abandons the usual cut-and-dried biographical methods of the past, and gives a quaint and unusual handling to the life story of William Carey, by having a Hindu, Vishnuswami, do the telling of the tale, as he sits beside the incredulous Chunder Singh at the edge of their village market-place, deserted during the hours that mark the chapter headings: Sunset, Twilight, Starlight, Moonrise, the Lonely Hours, and Dawn.

Couched in the quaint and compelling phraseology of the East, brimful of local color, the magic of Carey's inimitable life is unfolded with the force and beauty of a drama. Through the eyes of India we can watch the spell of that life gripping the sceptical Chunder Singh, who began by utterly despising the cobbler for being a mere worker in leather, that most low caste of all occupations to a Hindu, but who, at the end of the tale, bows his scarlet turban in the dust in humblest prayer to the "God of Carey Sahib."

It is warm, human, convincing; the very kind of approach guaranteed to appeal to young and old—as witness a certain boy's ejaculation after reading the story in manuscript, "My! He had sand!"



NOW IS THE TIME TO SECURE NEW SUBSCRIBERS
HERE IS A DRAWING CARD FOR OUR CLUB
MANAGERS

The Ox-Cart Driver

BY BERTHA M. EVANS, OF NARSARAVUPETT, SOUTH INDIA

WE ARE INDEBTED TO MISS EVANS FOR A RARE DESCRIPTION OF ORIENTAL LIFE AS THE MISSIONARY COMES IN CONTACT WITH IT. THIS IS LITERATURE, AND WE TRUST THE FIRST OF A SERIES OF SKETCHES ILLUSTRATING PHASES OF EXPERIENCE IN THE FAR EAST

I

THERE was a glimmer of dawn far away in the east, where the sky stretched over the Bay of Bengal. In a moment the light struck the tallest tamarind tree in the village, and the thick leaves stirred with crows' wings. A second later the treetop and the courtyard below were filled with a raucous cry. A huge blackbird swooped down from the treetop and alighted on the back of an ox tied at one end of the veranda facing the courtyard. "Caw! Caw! Caw!" screamed the crow, looking straight at a figure rolled in a sheet at the other end of the veranda. "Caw! Caw!" answered a chorus from the tamarind. Thus challenged, Nagiah sat up.

It was just light enough to see the outline of the opposite wall against the eastern sky, and the ox-cart under the great tree in the middle of the courtyard. Nagiah yawned. "*Ram ram*," he said aloud and snapped his fingers to ward off evil spirits. The crow retreated to the nearest limb of the tamarind. "Get up! Get up!" shouted the head of the house. "We are up!" answered a woman's voice from within.

Nagiah drew the sheet close about his shoulders and came slowly across the veranda toward the cattle. As he passed he glanced in at the door. A tiny lamp of cocoanut oil was flickering and smoking in a niche of the wall. His wife and his old mother were already busy with the pots at the kitchen end of the room. The cartman ran his hand over the sides of the oxen and stroked their noses, and then he drew within their reach the bundle of millet fodder which he had brought from the bazaar last night. The dust of the cool air made him sneeze. "*Hari Hari! Ram Ram!*" he mechanically repeated.

Standing on the edge of the veranda Nagiah sniffed the sweet morning air. In the few minutes since he had opened his eyes day had come. Things in the yard were clearly visible now, and the tall white walls around its three sides looked spectral in the early light. The branches of the tamarind overspread the whole yard. On one of its limbs some ropes were hanging, carefully put out of the way of white ants. The cart-covering shone white in the light, but the cart was all shadowy within. A crow came down and dipped his beak in one of the water-pots which stood in a row at one end of the veranda.

Nagiah picked up a brass drinking-bowl, filled it with water from one of the earthenware pots, and went leisurely down the two dirt steps into the courtyard. He threw the cloth that had been around his shoulders over a low limb of the tree. Next he broke off a twig about five inches long and chewed up one end of it like a brush. Then squatting upon his heels

he began his morning toilet by carefully scouring his teeth with charcoal. He poured water over his arms and feet, splashed some over his bare shoulders, rinsed out his mouth several times ceremoniously, and finally drank out of his hand the last of the water in the bowl. He did not take the trouble of using a towel: wet arms and face were comfortable and refreshing.

Santosha, aged eight, came out of the house carrying her baby brother astride her hip. Nagiah put down the brass bowl and took up the baby. "How is my little jewel? How is the little king?" the father said, kissing him. "Da-da da-da," answered the baby in the universal dialect. While Santosha refilled the bowl and got some charcoal to clean her teeth, her father stepped through the gate into the narrow street to see what his neighbors might be about this morning, and whether there were many carts coming into the grain bazaar close by, and what the day promised in the way of weather.

"Come drink your *kun-jee*," the mother called from the house. Nagiah took the bowl of rice-water she offered, squatted on the floor in the kitchen, and very skilfully poured the rice-water down his throat without touching the bowl to his lips or spilling a single drop.

He had scarcely finished his breakfast when there was a call of "Aya! Aya!" at the door which opened into the street. "Who's there?" called Nagiah through the closed door.

"I am Somiah with a word from the white *mem-sahib*."

When the cartman appeared, the lower caste man salaamed respectfully and stepped away from the doorstep. "The Honorable Roberts Miss-amma sends many salaams and hopes your stomach is well and asks if you will come to her bungalow on business as soon as you can."

"Say I will come," replied the cartman in an off-hand way and not too soon. Somiah salaamed low and went away. Inside the house, Nagiah's air suddenly became very important.

"It is Roberts Miss-amma's servant. She sends for me on business. She will want me to take her on some journey. I shall charge her enough to make up for last week's idleness. It is just, for she is rich. All white folks are rich. The gods are looking upon me."

"You must put on fresh clean clothes," advised his mother. "And your gold earrings," added the wife. Nagiah had already begun a special toilet. With a few drops of cocoanut oil and a wooden comb he twisted his long hair into a smooth knot at the back of his head. According to the tonsure peculiar to his caste, he had his head shaved high up on his

forehead. There was not time this morning to paint his caste mark, a large V, on his forehead, but with the help of a little mirror he applied a circlet of vermillion to the middle of his forehead just for a beauty spot. It set off his bronze complexion very handsomely. The mother took out of a box a fresh white cotton cloth which Nagiah called his *puncha*. This he draped about his legs like baggy trousers. Then he put on a pink cotton shirt with lavender dots and green stripes. He allowed the shirt to hang loose



WATERING THE ROAD AT RANGOON

over his *puncha*, nor did he close it at the throat. Most important of all, he wound about his head six yards of white muslin, leaving one end to dangle two feet down his back. His wife tried to help Nagiah tie on his turban.

"Barre!" he exploded at her, which being interpreted means, "You are as stupid as a she-buffalo!"

"How handsome you are!" was the pacifying answer of the wife. "May I go with you to see the white memsahib?"

"Oh, please, please, please!" coaxed the little girl, while the baby crowed delightedly, "Da-da da-da."

To Santosha's disappointment, her father went out into the street without her. He turned at the corner and entered the bazaar, greeted several of his acquaintances, but looked in vain for his barber. He therefore drifted into the next block where the cartmen were who had just come to town with their loads of grain. Someone offered him some betel-nut. He wrapped the nut in a green leaf, added to it a pinch of lime, put the whole in his mouth and sat down to talk. An hour passed unnoticed.

After a while he caught sight of the barber with his little box on his head. "O-ho!" he called. "It is getting late. The memsahib has sent for me. Make haste and shave me here."

As he spoke he moved into the shade of a tree and took off his turban. The barber took down his box,

set it on the ground and opened it. As he wiped the perspiration from his forehead he began to explain that he had much work to do today, and really should not take the time to shave Nagiah at all, but since Nagiah was an old friend he would show him special favor. The charge would be only two *annas* (an *anna* is about two cents.)

"Two annas!" exclaimed Nagiah, rising. "I have changed my mind. It really does not matter. I shall wait until tomorrow."

"How much are you willing to give me then?"

"I can give you only half an *anna*."

"Half an *anna*!" the barber echoed sarcastically, packing up his box. "If I shave you well, you will give me an *anna* and a half."

"No, only the usual *anna*."

"So be it," said the barber resignedly, as he began to strop his razor, and Nagiah once more settled himself on his heels under the margosa tree. When the work was done, Nagiah explained that he would have to wait until tomorrow to pay the bill, after he had got some money from the memsahib. That remark brought forth loud words, and loud words soon



SHAN HATS IN UPPER BURMA

drew a little crowd around them. Finally Nagiah untied the corner of his head cloth, took out a half-anna coin and offered it to the barber. The barber threw it contemptuously on the ground and called the attention of the bystanders to the outrage. At length with a sigh Nagiah produced another half-anna, laid it on the ground beside the first coin, and walked off through the bazaar.

When the ox-cart driver arrived at the bungalow where the white memsahib lived, he removed his sandals and hid them under the oleander tree at the foot of the veranda steps. Then he coughed his announcing cough several times, and when Miss Roberts appeared, salaamed obsequiously.

"Salaam, Nagiah. Have you a strong cart and a good pair of oxen?"

"A *bo!* there are no better oxen than mine for a hundred miles!"

"Will you take me and my friend to Mangalagiri today?"

"Your Honor's kindness."

"What will you charge to make the trip? It is not more than fifteen miles." Miss Roberts mentally calculated that the usual rate was about a rupee (about thirty-two cents) for every ten miles.

"Miss-amma, I will charge you only what is just, for I am a just man. I will charge you only ten rupees," at which Miss Roberts feigned to be very much surprised and said that it was possible that they would not go to Mangalagiri at all, since it cost so much.

"Then let me take you there for nine and a half," suggested the cartman.

"No," she said.

"Then for nine."

"No, no."

"Surely your Honor will have the kindness to offer me eight rupees."

Still Miss Roberts said, "No."

"Or seven."

"I am very busy this morning. I cannot talk longer."

"Miss-amma is a great lady, a kind goddess. Surely she will show me favor and pay me even six rupees."

Miss Roberts appeared to be losing interest in the bargaining.

"A-*yo!* I shall lose much money, but I will take your Honor to Mangalagiri for only five rupees!"

No answer.

"Then how much does your Honor say?"

"I say that you ought to take us for three rupees. That is the custom."

"A-*yo!* A-*yo!*" he wailed, "my wife is sick and my children are starving. My house is full of hungry relatives. Have mercy. Give me at least four!"

"You know what the custom is. If you do not want to take us we can call another bandyman."

In an instant the whining tone was gone, and as if the matter had been quite satisfactorily settled, the cartman asked, "What time does your Honor wish to start?"

"You must be here exactly at noon. I shall give you a present besides the regular fare if you are not too late."

Nagiah understood, of course, that no one would start on a journey in the middle of the day, and that the time specified was merely a warning that an early start was desired; he would have plenty of time to saunter home through the bazaar and tell his cronies what an excellent bargain he had made. He also purchased some grain for the oxen and a new mat for the floor of the cart. Then he went to a sweet-meats shop and bought some *jalebi* for the children. All these things offered much pleasurable opportunity for bargaining and visiting, but they took time. Nevertheless, by an hour before noon he was at home, and while his wife was making the curry he laid aside

his clean clothes and busied himself washing the oxen. Their sleek sides were shining white, for neither of them had a colored hair in its hide. How tall and handsome they were—a pair of oxen for any man to be proud of! Why, the big humps on their shoulders reached nearly as high as Nagiah's head! And their long soft dewlaps reached nearly to the ground.

The wife waited at the edge of the veranda with a bowl of water to pour over her husband's hands. When he had washed she poured some into his palms for him to drink. Then she spread a mat for Nagiah to sit on, placed a new leaf plate before him, and sprinkled it with water. The mother brought the pot of boiled rice from the stove and began to serve generous double handfuls of it on to the plate. She made a little hollow in the top of the mound of rice and poured into it a cup of delicious-smelling curry. Nagiah made little balls of rice and curry with the tips of the fingers of his right hand, and threw the little balls into his mouth. There was no conversation between the man and the women while he ate. There were only a few affectionate words to the baby son, who had crept up to the father's side. "Ho, ho, my little lord, what do you want? Will you taste your da-da's curry, little son?" When every grain was eaten, the wife again poured water for her husband to wash his hands. Then it was good form to chat, and Nagiah told his mother that he would be gone all afternoon and perhaps all night. He warned her about shutting the street door and slipping the bolts when night came on. He then took his siesta in the veranda while the womenfolk ate their meal.

II

After three-thirty o'clock a rattle of cart-wheels announced to Miss Roberts that Nagiah had arrived. There was no unseemly hurry in his driving when he came up the driveway to the steps. The oxen were gay with freshly painted horns, red and blue and yellow, and with new ribands of wool around their front legs. Nagiah jumped down from the cart, threw his arm around the neck of the nearer ox, and kissed the forehead of his favorite, while someone brought a chair out of the bungalow to help the ladies get into the cart. When they were comfortably seated on the new mat, Nagiah mounted to the driver's place in the front of the cart. He had no reins; the stick he had in his hands was only for guiding. But when the house servant called, "Let go!" Nagiah had no difficulty at all in starting. He leaned over, took the tail of an ox in each hand and cranked them *a la Ford*. Away went the oxmobile at speed limit, namely, three miles per hour.

The driver was very proud to be the center of the procession of men, women, children, and dogs which voluntarily escorted the cart to the edge of the village. He answered as many of their questions as he could, that is, as many as there was time for. "Where are they going?" "How much did you bargain for?" "Who is the new memsahib?" "Where is her husband?" "Is he not rich?" "Then where are her jewels?" "Do you know her Honorable

father's name?" "How much salary does he receive?" *et cetera ad infinitum*.

When the procession thinned out at the edge of the town and the cart was traveling over a smooth hard road between giant trees flanked by green fields, the oxen settled down to a slow jog. This gave an opening to Nagiah's sociable soul, and passengers and driver talked together of the war and of the high cost of living. Nagiah also carried on conversations with travelers on foot going his way, friendly to high and low castes alike, provided lower castes than he paid him proper deference. Once they met a *guru*



BURMESE AT A DOMESTIC MEAL

(goo'-roo), or holy teacher, with his young disciple, and when the ox-cart driver saw them coming he got down and stopped the cart. When the *guru* drew near, Nagiah touched the ground at the *guru's* feet and salaamed reverently with his palms together.

Once a flock of goats confused the oxen so that they ran off the road into the ditch. In a twinkling Nagiah was on the ground balancing the cart with his hands. Toward evening something frightened the oxen again. A man on the road shouted, "*Pamu Pamu!*"

"Get a stick and kill it, quick!" Miss Roberts ordered, but the snake was allowed to crawl off unmolested. "It was a cobra, too." There was reproach in the memsahib's tone.

"It was too big to kill with a stick." Such were Nagiah's words, but not his thoughts. Did not white people know that one's dead relatives might be reborn? It was puzzling to know what to do. The snake had been very near his beloved oxen. The driver was thoughtful for some while, and when they came to a shrine, a rude little structure of stone and mud under a banyan tree, Nagiah stopped and worshiped with a copper coin and a Sanskrit prayer.

"See the clouds in the west, Nagiah. Is it going to

rain?" Most drawlingly came the answer: "If it rains, it rains; if it doesn't rain, it doesn't rain." This proverb very well epitomized his philosophy of life.

Near sunset the travelers stopped at a bungalow near a well and a clump of cocoanut palms to eat their supper and refresh the oxen. Nagiah was well bred enough to disappear as soon as he saw that the memsahibs were going to eat. Seated out of sight behind the curbing of the well, he drew a circle around him on the ground, muttered some holy words he had heard the Brahmin priest say, and untied the cloth which contained his cooked rice. Cold rice is very good if a man is hungry and has some little red peppers to eat along with it. And besides that, Nagiah had some betel-nut hidden in the fold of his turban for dessert.

Nagiah was delighted to overtake a friend not far from Mangalagiri, whom he made climb up beside him. The friend asked him at once, "Have you seen Swamidass of Gopur?"

"Why should I see Swamidass of Gopur?"

"He has a son."

"Many men have sons."

"But he has not found a wife for his son."

"Oh."

"And he wants to see you soon."

"Did his honor Swamidass of Gopur say where I might see him?"

"He is going to your village tomorrow." Nagiah sang no more, but he was not sad.

The last half hour the oxen were urged by the stick to a faster gait than they had taken since they set out. They drew up before the mission bungalow in Mangalagiri panting and perspiring.

"See how tired the oxen are," said Nagiah, pityingly, as Miss Roberts dismounted. "It was a long, hard journey, Miss-amma garu! Remember it was a long, hard journey for your poor servant and his poor oxen!" Miss Roberts made the proper response when she paid him.

While Nagiah was in the bazaar buying provisions for himself and the cattle, he shamelessly cheated a shopkeeper out of a whole measure of grain. "I shall be half way home before he finds it out," he chuckled.

The driver lay down to rest that night alongside the oxen in the front veranda of a friend's house. A warm contentment with the world filled his soul. There had been many pleasant happenings along the way. The memsahib had made no trouble about the fare. There were prospects of an early marriage for Santosha. The oxen gravely crunching fodder by his side were his own oxen. The gods were good to men.

There was the click of a cane along the pavement. "Who's there?" called the ox-cart driver into the dark.

A blind beggar recognized a new voice in the village. "My honorable father, have compassion on a blind man. I am both old and blind. I have only you for my father and my mother."

Nagiah sat up, untied the corner of his cloth, took out a silver coin, and put it into the hand of the beggar. "Go, brother."

Then he lay down on the hard dirt floor and slept the sleep of the just.

The Foreign Board Meeting in New York

The first meeting of the new Board of Managers of the Foreign Mission Society and first also in the new headquarters at New York, was held on Tuesday and Wednesday, September 28, 29. It was a meeting of great importance, with large attendance of the members, a goodly number of returned missionaries and visitors, and a group of candidates to give the distinctive touch to the sessions. The docket was a full one, the first two sessions being given to the presentation of candidates, and the consideration of conditions in Europe. The first only took a half hour, but the presentation of the facts concerning Europe as seen by Dr. Franklin, Dr. Emory W. Hunt, Dr. C. A. Brooks, and Rev. Oliva Brouillette, and discussed by the members, occupied the remainder of the afternoon and a full evening. It was rightly felt that exigency makes this an hour when we must move and move rapidly or be recreant to conscience and duty in face of a call such as has never come to us as a denomination before.

President Anderson gave the call to order, read a passage of Scripture, and reviewed briefly the exceptional circumstances in which this meeting was held. We face an international situation full of difficulty; in India we are to meet a government under native instead of British control, and very likely not friendly to us; we still have to deal with the disintegration of China, and there is a difficult political situation in Japan. And even in our own land we are not exactly sailing in smooth waters, while denominationally we are in the experimental stage and have not in all things succeeded as we had hoped. But when we have faced all the discouragements, we must remember what great and precious assets we have in our Society, its great history, its good reputation, its heroic missionaries, its devoted and efficient staff, its helpers in the General Board of Promotion, and the great body of loyal constituents who cherish its work. Add the prayers of so many good men and women and the favor and power of Almighty God, so abundantly manifested in the past, and upon which we may rely, and there is no reason for fear. The call is to sanity, steadiness, courage, and faith. Let us know first the facts, and then show our wisdom by going forward with steadiness and strength. It was an inspiring introduction, and after prayer by Dr. Chamberlain, the setting was just right for the introduction of the six new candidates by Candidate Secretary Lerrigo. He said this group pretty thoroughly dispelled the wornout saw about minister's sons, for of the six, four were from ministers' families.

He introduced Mr. Gordon Seagrave, now in the last year of study in the Medical Department of Johns Hopkins, the son of Rev. Albert E. Seagrave, of Rangoon, Burma, and the grandson also of a missionary. He said that, born in a mission station, he could not get away from the needs of the people as he had known them and his own duty to spend his life for them. Mrs. Seagrave was with him, and expressed her purpose as one with his.

Mr. Paul Russell, son of Dr. Samuel Russell, of the First Baptist Church, Buffalo, graduates from Cornell Medical School this year, and hopes to devote his life as a medical missionary in China. Mr. Winfred H. Bueerman, completing his work at the College of Physicians and Surgeons in New York, is the son of Rev. Frederick Bueerman, pastor of the Second German Baptist Church of Portland, Oregon. He is preparing to go as a medical missionary, making three secured for this needy branch of the service. He had persuaded Miss Gladys M. Champion, daughter of Dr. J. B. Champion, of White Plains, to go with him; and it was interesting to learn that both attributed much of their attraction toward foreign missions to the strong religious influences thrown around them in McMinnville College, where they were engaged in study and teaching. Interesting, too, to hear the testimonies to the influence of Christian fathers and mothers and the Christian home life. Miss Champion said she had always known that her mother desired one of her daughters to go as a missionary. They entertained many missionaries in their home, and in that way her impressions were deepened. Mr. Russell said he got the missionary spirit from his parents, who had desired to go out as missionaries. Under the home and church influences he early wanted to be a doctor, then added to that the missionary. Mr. Bueerman, next to the home influence, gave to the training in a Christian college the leading factor in determining him in his course. Then Mrs. Herbert Hinton told why she had decided that perhaps a mission work in Burma would suit her better than the mission work she was doing effectively among the Italians in New York, and there stood Mr. Hinton beside her as the convincing argument.

It was one of the good hours, and President Anderson reminded them that this was a great day in their lives, and would be an influence in all their after-life, as one of the determining days. He said they were the living answers to the prayers of those who had been looking for recruits; and he congratulated them on joining the finest regiment in the finest body of men and women in

the world, who were engaged in taking the world for Jesus Christ. No greater honor could come to them than to be successors of those who have served in the front lines in this noble army. Then there were a number of prayers of thanksgiving and consecration, and a brief intermission followed before the European matter was taken up.

The conclusions concerning Europe will be given in due time. The Board on Wednesday morning was occupied with the detailed affairs of the stations in Burma, Assam, Bengal-Orissa, China, Japan, Philippines, Congo, and with many other matters of business. If anyone doubts that it means hard work and much time to be a faithful member of a Board like this, there would be no further room for it if it were possible just once to publish the entire docket of a meeting like this. For instance, there were over 200 separate items that had to be dealt with, covering all sorts of matters, from appropriations to appointments, from increase in emergency fund to sale of a bungalow—but all requiring attention. The Treasury Department had its important report to submit, with its anxieties; and the Home Department its carefully prepared plans.

Through it all ran one note—that this was the King's business and it must be well and faithfully done. The first meeting in the new rooms will be historic, and remembered for its spiritual atmosphere and splendid spirit.

H. B. G.

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Concerning the Mahbubnagar Hospital

Mrs. Longley writes: "Our hospital has been suffering for two years for lack of a doctor, a vital part to a hospital one would think. But somehow it has been kept alive and even at times has shown quite a bit of vigor. The compound Annama should be given a great deal of credit for her faithful work, in spite of difficulties and without a doctor. She has treated hundreds of patients besides making outside visits. For several months I went over every morning to help in the dispensary, for a white face always seems to give confidence. In November, Y. Nandama, sub-assistant surgeon, one of our own Telugu girls trained in Ludhiana, came to take over the work. With what joy we welcomed her may easily be imagined. Already she has begun classes for nurses and has many out-calls besides a growing dispensary. The people like her and she is a girl of sweet Christian character which shows in her interest in the church and woman's society.

"For the year just ended there have been 590 dispensary patients, 7 in-patients, 97 out-calls, and a total of 3,321 treatments."



FROM THE WORLD FIELDS



"The Day is Thine, the Night Also is Thine"

Thine is the Day. Its strife
Of heart and brain,
Its petty loss and gain,
Its toil and pain,
Struggle and stress amid the tasks of life
Beneath Thy Hand
In a fair sunshine stand.
Be desert or green sward,
Thine is the Day, O Lord.

Thine is the Night. The grave
May cast its shade
Where the Dear Dead are laid.
All unafraid
We lean upon Thy Promise, Strong to
Save!

To hearts forlorn
Thou gavest the Easter Morn.
Death's murk shall stars afford.
Thine is the Night, O Lord.

For all the Day, O God,
We give Thee praise,
Blessing and laud always,
Glad with Thy gaze,
How rough soe'er the roads our feet
have trod.
For Night and peace,
Eve's hush, and Death's release,
And Endless Day restored,
We give Thee praise, O Lord.

—C. K. Harrington, 1915.

(Poem showing the spirit and faith of
this lamented worker.)

A Prayer for Self-Control

Our soul flees to thee, O Heavenly Father, for calmness and recovery. Where Thou art it is always still. Thou art an hiding place for the distressed. Like a cool shelter in a desert place, Thou givest rest and refreshment to the driven and drooping hearts of men. We cannot go farther without Thy help. Distraught with many things, we are undone. Our self-mastery has been overborne by the rush and clash of a multitude of strivings and passions. Our responsibilities have proved too much for us. In weakness and humiliation we turn to Thee for recovery of our strength and for the repair of our broken will.

We have tried to live without Thee. Trusting in our human wisdom and strength we have gone forth in the morning to our tasks only to return at the end of the day disappointed and humbled at the indirection and unfruitfulness of our efforts.

Thus, O Lord, we flee to Thee. Our springs are in Thee. With Thee and not in ourselves is the power, the self-mastery, that we crave. We cannot master our soul until we are conquered by Thee. Show us the hiding of Thy strength that we may draw upon it, that we may meet composedly all circumstances into which Thy providence leads us and come forth in quiet triumph from them all. Direct all our ways so that through us Thy name may be glorified. For Jesus' sake. Amen.

—From the "Christian Century."

THE HELPING HAND

Edited by Helen Barrett Montgomery

From All Sections

It is an interesting fact that the candidates for foreign mission service are drawn from all sections of the country and from many nationalities. Thus, among the outgoing missionaries this year we note that sixteen States are represented, besides Nova Scotia and Sweden. Miss A. Verna Blakely, who goes to Assam, is from Pennsylvania; Miss Mabel Stumpf, designated to the Philippines, is from New York; Miss Frida Wall, bound for China, is from Sweden originally, but was educated in Minnesota; Miss Helen Yost is from North Dakota, and goes to the Congo, a far remove of climate; Miss Ethel Cronkite, destined for Bengal-Orissa, is from Michigan; Miss Louise Jenkins, bound for Japan, is from Massachusetts; Miss Ethel Jones goes from Iowa to Burma; and so on through the list, from California to Maine.

The Jubilee in Moulmein

Word has just been received, telling of the way in which the teachers in the Morton Lane Girls' School helped to send the Jubilee idea around the world. Miss Hughes got out some small posters in English and had them mimeographed and put in the homes of the Burmese women of Moulmein. A copy of the poster follows:

BIRTHDAY PARTY

Fifty Years Old!

Who? Our W. A. B. F. M. Society.

When? In 1921.

Where? All around the world.

Burma must help celebrate!!

How? By joining in the gift of
Rs. 1,095,000.

Rs. 3,000 for every day in 1921.

Come Sunday, June 27, and hear all about it.

Bring your offering.

Grandmothers, mothers, children—
oldest to youngest!

We have so much to be thankful for,
let us make our offering

BIG!!

The birthday party had not been held when the letter was written, so the amount of the offering is not yet known,



OUR SCHOOLS THAT BRING THE KNOWLEDGE OF CHRIST TO CONGO LAND

but Christian women throughout the world are loving the jubilee and praying for it, and setting the jubilee bells a-ringing. Meanwhile, the jubilee pledges are being rapidly redeemed, and when the great celebration comes next May, we confidently expect to "come rejoicing, bringing in the sheaves." Miss Ethel Hunt, who sent the poster, says that the girls of Morton Lane have organized a chapter of the World Wide Guild, and are just about to send a report to Miss Noble.

Six New Leaflets Now Ready

School life of the girls of the Far East—biographies of worth-while women and girls—everyday happenings that the American Baptist women and girls want to know about. Here is the list:

If You Were Kareng, story of a school girl of Assam, five cents.

Christian Girlhood in Japan, Girl of the Orient Series No. 1, ten cents.

Sparks from Our Power House, ten cents.

Kemmendine Girls' High School and Normal School, Rangoon, Burma, School Series No. 9, five cents.

Impressionistic Sketches of Life in China, three cents.

Just Girls, the Abigail Hart Scott Memorial School, Swatow, China, School Series No. 10, five cents.

Order from Literature Department of the Board of Promotion, 276 Fifth Ave., New York.

Interesting New Pamphlets

Alert chairmen of program committees have already learned that not all the interesting literature is published by our own board, and many of them have secured splendid illustrative material by sending to some other board for copies of its recent literature. The Woman's Board of Missions of the Congregational denomination has favored the Helping Hand with sample copies of their recent leaflets bearing on the Bible and Missions. Miss Mary Preston has written a series of outline programs that is exceedingly suggestive and interesting. This can be secured for ten cents.

The Bible in India's Homes is an illustrated pamphlet which gives glimpses of the Bible women at work in the homes of South West India. (10 cents.)

The Bible's Influence on Women (5 cents), contains four chapters, one dealing with women in Japan, another in China, another in India, and the last in Turkey. Striking facts are given in proof of the transformation which the introduction of the Bible into any land brings in the lives of the women of that land.

The Bible in Bible Lands Today (10 cents), is made up of a number of anecdotes and incidents which are a perfect treasurehouse for one who is seeking illustrations or anecdotes to tell to

Sunday school classes or mission circles. Here is splendid material for four-minute speeches. *The Burned Bibles in Cilicia* (5 cents), tells the story of relief work following the indescribable massacres in the spring of 1909 in the region of Antioch. The story tells not only of the burned Bibles, but of one that was not burned. *A Bible Woman's Visit in South India* (5 cents), contains a dialogue between a Hindu woman, her son's wife, her young widowed daughter, a neighbor, and the Bible woman. The dialogue may be given in costume. It is simple and brief, but effective.

Any or all of these pamphlets may be secured by sending to the Woman's Board of Missions, 704 Congregational House, Beacon Street, Boston, Mass.



MR. AND MRS. LEE LEWIS

Letting the Cat Out of the Bag

The two smiling young people and the black kitten were the chief actors in an affair that was thoroughly enjoyed by every one of the missionaries spending the hot season up among the health-giving hills in the Shirk Memorial Rest House at Maymyo, Burma. The star performer looks as if her name might be Topsy. At her right stands Miss Lilly Ryden; tenderly supporting her is Mr. Lee Lewis, flower-garlanded according to the graceful custom of India. The scenario is thus outlined by one of the missionaries among those present:

"Night before last we learned that Mr. Lewis had been telling the people in charge that he wished they might

have some ice cream for dinner. There seemed an air of mystery about the whole thing some way, but most of the people did not think of it. Mrs. T., who was sort of looking after things, said she mistrusted nothing. At tennis I told Mr. W. to be on the lookout for an announcement at dinner. After dinner I was sitting out on the veranda in front of our room when Mr. W. came out and said I had him worked up all for nothing. He had not much more than got back into the reception-room when he came running again and said that the cat was out of the bag. And this was a veritable fact, for the little black kitten had been tied in a bag and Ruthie Darrow found it and let it out. About the neck of the kitten was tied a ribbon to which was attached a card: Engaged, Lee and Betty. Well, you may imagine that there was a lot of congratulating."

P. S. The wedding cards arrived in the next mail after the report above was received. So there was another surprise evidently in store for the missionaries.

Extract from a Recent Letter of Lizbeth Hughes

Moulmein, Burma, July 4.

Last Sunday, June 27, at the time of the great annual gathering in Buffalo, we Morton Lane girls had our meeting. We decided as a school to unite with the women of the church and have one meeting and one offering. Our meeting was at 4.30 p. m., and was for women only. Ma Sheve Me presided and did it beautifully of course. There were three addresses—one by Ma I, one of our teachers. She talked about the Jubilee offering at home and she left nothing out. It was just fine. Then another teacher told briefly what our society is doing around the world and gave some statistics. It was thrilling. Then one of our senior Burmese women told what fifty years of our society's work had meant to Moulmein. She was one of the first pupils at Morton Lane, fifty-two years ago. We had special music, of course. Miss Hunt had charge of that and did it well. Six dear little Burmese girls took up the offering. How dainty they looked and they did their work with the dignity of senior deacons. The offering was counted and announced and brought great joy, for it was Rs. 239, or \$100 at current rates. Wasn't that splendid? The rain came in torrents just at the hour of service so many did not get there who might otherwise have come.

I know it will bring joy to the heart of the Board that Burma has made her free-will offering in appreciation of all our Board has done for the people of Burma. You see we do not want to send Dr. Ma Saw Sa to you empty

handed. She will take our love and greetings and be able to show you that we want to share in the great work you are doing "round the world." Our people are very generous. Just before our Jubilee offering our school sent Rs. fifty to the Chin Hills for the starving people there and very soon they will give a large offering for the Deaf and Dumb School. We hope this will be over 100 rupees.

School goes on as usual, crowded to the very doors, every bed full—too full in fact—and no room to squeeze in one more. The new Buddhist school is growing fast, too. The English High takes Burmese girls to a limited extent, so you see we have not the whole field as of yore. We are glad for every new school. Education means enlightenment, and that means Christianity eventually.

TIDINGS

First Board Meeting at 276

The first meeting of the new Board of Managers of the Woman's American Baptist Home Mission Society was held at 276 Fifth Avenue, New York, on Monday, September 20. As the re-organization of the Board is not yet completed the attendance was not large, but the meeting was marked by a spirit of fellowship and cooperation and a desire to promote the work that gives promise of efficient and joyful service in coming months.

The Board received with warm appreciation a message of greeting and fellowship from former and present members of the Board in Chicago. The flowers which accompanied the message added cheer to the work of the day.

CHANGE IN TREASURERSHIP

In view of the removal of the Board headquarters from Chicago to New York a change in the treasurership of the society became necessary. Mrs. Washington Laycock, of Chicago, whose service for three years as chairman of the Board has been followed by two years as treasurer of the society, has resigned that office because home ties prevented her removal to New York. Mrs. Laycock has given faithful and efficient service and at great personal sacrifice of time and strength. Her word was her bond and her promise of service in any part of the work was an assurance that was absolutely relied upon by all her associates. Mrs. Orrin R. Judd, of Brooklyn, who has accepted the office of treasurer, is president of the New York District of the society, and is widely known for her active interest and participation in every line of Baptist work.

AMERICANIZATION FORCES

Three new Christian Americanization Secretaries are numbered with the forces of our society this fall. Miss Ruth Hopkins has taken the work of Christian Americanization Secretary in East Central District. Miss Hopkins has lived for years in Granville, where her father has been the treasurer of Denison University, so that she is already familiar to many of our Baptist women in Ohio. Our society is fortunate indeed in being able to add her to our forces.

Miss Mildred Kaminski comes to us from the Interchurch World Movement. She has had experience with the community service and other branches of welfare work. Because of her earnest desire to give something more than she found it possible to give through these organizations, she is rejoicing in the opportunity of one distinctively Christian Americanization service. She is working at present in Chicago.

Miss Maude Nichols is another good worker who comes to us from the W. W. G. She received her preliminary training in secretarial work as State Secretary of Rhode Island. Her field is the New England District. For these new workers we bespeak your love, cooperation and prayers.

MISS BLACKMORE HERE

Miss Eleanor Blackmore, who has rendered such signal service in Nicaragua, arrived in New York, September 16, from her visit at home in Great Britain on furlough. She will spend some time in this region in deputation work before resuming her return travel to her field. She has so far been heard with great interest, speaking in a number of metropolitan churches.

New Members of the Woman's Home Mission Staff

Mrs. Mary E. Bloomer becomes assistant treasurer of the society, with office at headquarters. Mrs. Bloomer has been for two and a half years in charge of the Special Gifts Department of the Home Mission Society and the Woman's Society; and prior to that held a similar position with the Methodist Board of Foreign Missions. She is now the World Wide Guild Director for the Long Island Association, and a member of the Marcy Avenue Baptist Church. She is specially fitted by training and experience and effective service for her new position.

The newly appointed editorial secretary is Miss Harriet Chapell, a graduate of Mt. Holyoke, Kansas City University, and Bible Teachers' Training School of New York, with courses also at Columbia, Wisconsin, and Kansas universities. For nearly seven years she was assistant book editor of the Publication Society, and has recently engaged in Y. W. C. A. and Daily Vacation Bible School work.

The book "The Church Vacation School" came from her pen, and she has had wide experience in tent work and city mission activities. She is a member of the Wayne Avenue Baptist Church in Germantown.

Miss Jessie Dodge White, daughter of Dr. C. L. White, of the Home Mission Society, has been appointed candidate secretary, with mission to visit the colleges and enlist young women for home mission service. Educated at Vassar, Oberlin, and in Europe, with special graduate course at Union Seminary, with experience gained in Y. W. C. A. work in New York; in Boston for two years as Student Secretary of the Y. W. C. A., and as Dean of Women in Des Moines College the past year, she has peculiar qualifications for this new work.

Woman's Work is Never Done

I. EDUCATIONAL

In 1920-21 do the following:
Make your programs compelling.
Use Study Books, Special Programs, and Survey.
Start Study Classes.
Secure Subscriptions for *Missions* and *The Baptist*.
Push Extension Department.
Rouse interest in Missionary Reading Contests.
Mother the Guild and Crusader.
Permeate the Prayer-meeting with missions.
Teach missions in the Sunday school. Fine literature is provided.
Reach the Standard of Excellence.

II. INDUSTRIAL

Make your Circle a White Cross Station.

III. SERVING THE COMMUNITY

Be Neighborly, Get acquainted with New Americans, Invite them to your Church Home.
Teach English.
Remember that He has given us an example that we serve one another.

IV. FINANCIAL

Get under the Church Missionary Budget.
Persuade Church to make prompt payment to State Promotion Headquarters.
Make it possible for your church to be represented in Denominational gatherings and Schools of Missions.
Help in support of Missionary Recruits from your own church.
Keep the Entire Budget of the New World Movement before your church.

V. SPIRITUAL

Be Bible readers, prayer pray-ers, soul winners.
Dedicate your children to the task of World-wide Missions.

A Vision

BY CLARA D. PINKHAM

President of the Baptist Missionary Training School, Chicago

The summer is past and the year's work at the Training School is begun. Many of us gain visions during the vacation season which we are anxious to prove in the work. One of our visions for this year is to give all our young women complete preparation for the Christian service into which they feel they have been definitely called. This means not only the daily routine of class work, and the round of regular field work, but stirring the depths of the spiritual life by beautiful contracts with that which is best in music, art, and literature, and communion with the men and women who best represent the spirit of the Master of us all. Soul and body, mind and spirit, sound and sweet and beautiful for service in his kingdom. This is our vision for the coming year; the best we can give, is our slogan.

The formal opening began with registration, Tuesday, September 21. The school will be larger in numbers than last year, and the student body rather exceptional in its personnel.

Wednesday, September 22, is known as "Leadership Institute Day." This day is given over to inspirational talks by different speakers from different view-points on the same subject. The subject this year was "Complete Preparation for Christian Conquest," treated as follows:

From 10 to 11 o'clock—Bible hour, conducted by Rev. F. E. R. Miller, of the First Church, Chicago. 11 to 12—The value of religious education as a part of the equipment for Christian Conquest, by Rev. Albert H. Gage, of Chicago. 2 p. m.—Mrs. C. D. Eulette, of Chicago, on the need of complete preparation for the Christian Conquest of the foreign field. Followed by Mrs. W. P. Topping, of Elgin, on the great need of trained workers for the Christian Conquest of

Your answer to the obligation of the church to the community may be Christian Americanization.

A question for each community: If Jesus Christ walked through your streets today, would his interpretation of the "Church and the Community" be Christian Americanization?

One part of the service of many American churches to their communities should be Christian Americanization.

the home field. 8 p. m.—Dr. James H. Stifler, of the First Baptist Church, Evanston, on the subject of preparation for the Christ conquest of the world.

Classes began Thursday morning. There are only two changes in the resident faculty. Miss Alice T. Hill, of New York, will have charge of the Spanish work taught last year by Mrs. Janie P. Duggan; and Miss Geraldine Soares, of Chicago, will take up the work in kindergarten, which Miss Williams was obliged to give up. We are looking forward to the very best year in our history. Hard, yes, but conquest is always sweet and we trust that the end of the year may find the vision of the beginning fulfilled to a large extent.



CHINESE GIRLS AT THE PARTY



CHINESE BOYS AT THE PARTY

When Black Helps Yellow

BY ANNA M. DECLERCQ

A unique afternoon tea was served in Chicago as a culmination of the year's service of volunteers in the Chinese district. Twenty-nine Chinese women with their children were invited to join twelve volunteer workers for an afternoon at one of the workers' homes. The problem of enticing these quiet little women away from their homes, and of transporting them from the crowded, dirty streets of Chinatown to the cool lawn of the suburb, was a difficult one. Chinese women are very hesitant about street cars, and private automobiles are in great demand on Saturday afternoon in June. It was the Olivet Church, (colored) which helped solve the problem when they generously offered their kindergarten bus. The circus could hardly have rivaled the excitement found in front of the Chinese Evangelical Mission when the big bus came to a stop, there. Forty-five women, children, and babies were piled in with the help of the jovial driver, and after a ride through the parks, stopped for tea on a friendly lawn. The women and children wandered everywhere, intensely interested in all they saw in a real American home. Chinese tea and American ice cream were equally popular, and no group of American women would have laughed and talked more. Only probably few people in America could have understood what the women said.



MRS. SING MOY, MARIE, AND APOCHIN WITH OTHER CHINESE WOMEN

FROM THE FAR LANDS

See What a Medical Missionary Can Do in an Epidemic

A very severe epidemic of cholera is reported at Chungking, with hundreds dying daily. I thought it might be wise to try to prevent some of its terrible ravages here, so I wrote to the British Consul offering advice to the city authorities. Yesterday I was invited by the head of the foreign office of this province and the commission of police to a consultation with them over the epidemic sure to come. There were present Dr. Allan, of C. M. M., and both French doctors of the Pasteur Institute. We talked nearly two hours and the police are now placarding the city with thousands of notices based on one written by me to the consul.

Think how important all this is—this immense city and tremendous surrounding population are in most imminent peril—mortality over fifty per cent. These officials called on us to advise them and they accepted our advice. It was a glorious opportunity, for they recognize our ways are best. What a field we have here for a medical school; nearly 100,000,000 people, and we have the only medical school, except a very inferior one run by military authorities. We are here where plague and epidemic and pestilence begin—right at the source of these perils. Think what it means to be in at the spot where one can effectively stamp out the beginning. What an opportunity and what a responsibility. Were Asiatic cholera entering San Francisco the American nation would spend millions gladly to stop it, but here, for hundreds or thousands we can kill the trouble before it can raise its head away from home. If only this tremendous chance were known and realized at home surely the necessary men and money would pour in. We realize our position and we are doing what we can with an inadequate force and little money, but we have the courage of our convictions, have faith in our students, our school, in you to help our cause conquer. In a very real and practical way we are putting the core of the matter—we are putting our pupils and schools to a very real test and we'll win.—*Dr. W. R. Morse.*

Practical Courses for Wives

The Ramapatnam Theological Seminary now offers a practical course for the wives of its students. Hitherto these wives have been expected to take the same studies in the classes with their husbands, but it is felt by many of the missionaries as well as by the Telugu brethren that a course might be provided

which would be of much greater practical value to these women when they find their way back to the villages as wives of pastors. This scheme calls for such a course for them, in which a good deal of Bible instruction will be given, supplemented by such practical subjects as physiology, hygiene, midwifery, sanitation, sewing, care of children, house-keeping, etc. It is not intended, however, that any of these courses shall be rigid in their application, and students will be introduced into the particular course which seems best suited to their needs, after careful consideration.

Growth of Self-Support in the Philippines

By CHARLES L. MAXFIELD, OF BACOLOD

At the annual conference of our Baptist churches on Negros Island, the reports of the more than 100 selected delegates showed that there are now 60 places where the gospel is preached at regular times. There are 30 organized churches, 15 of which have church buildings and 15 meet in private houses. There are 23 organized Sunday schools. The number of baptisms has been encouraging, but much better even than the increase in numbers has been the growing interest in the moral content of evangelical Christianity and the developing missionary fervor in the membership of the churches, as well as an increased interest on the part of those who formerly have not had much care for the gospel.

Many of the delegates walked 100 miles, and several walked more than 200 miles, being eight days upon the trail. I suppose they thought that if we could visit their villages with the gospel, they could come to us now that the good news was their own possession. They came with faces aglow with the love of Christ and an intense desire to know how they could best present the gospel so that others might test it for themselves.

Six general missionaries were formally set apart for the next year to carry the gospel into new places, organize Sunday schools, establish churches, and in other ways enlarge the kingdom of God. As the government is laying increased responsibilities upon the people for self-government, so we are transmitting to them the responsibilities and privileges of evangelizing their own people. Their response to this appeal is not only reaching tens where we could alone reach one, but it is giving them strength of character, virility of spirit, and the glorious experience of being laborers together with Christ. It seems to me that twenty years of labor ought to leave in this country a self-organized, self-sustained, and self-propagating church that will carry on the kingdom to its consummation and set

the missionaries free to engage in Christian endeavor elsewhere.

My ledger shows that last year the Society spent for missionary work in the city of Bacolod about \$300, while the native peoples through the church, the dormitories, private academy, and dispensary and kindergarten spent more than \$5,500. And in doing this they were made richer and stronger and happier. We do need money from the home land for pioneer work, but we should not depend upon it to perpetuate the work. Christianity that will not go when well started has something wrong at the roots.

The private academy in Bacolod paid all expenses last year, and will start on the new year with ten teachers and larger plans and the addition of two grades. We are establishing two more academies in two different centers on Negros. Buildings have been provided by the people with a little encouragement from us, and they have assured us that just as the Bacolod Academy has been supported by contributions, so these schools will be cared for by the people themselves. With the care of all the churches I cannot see how we shall have time or strength to carry on this educational work, but it lies at the roots of an intelligent Christianity, and as God has opened the door we shall trust he will raise up the helpers to carry on the conquest. Pray that we may not like Peter be afraid, but that we may cast all our care upon Him "who is able."

Bacolod, Negros Occidental, P. I.

Educational Progress in China

The *Shanghai Times* recently devoted more than a column to an article on the progress of modern education in China. The writer of the article had visited several of our mission schools and expressed the greatest satisfaction over the work they are doing. After praising the government schools he says, "And the Christian schools! Here in many cases the growth is even more striking. The type of work being done is also higher and more thorough. For instance at Kaying, mission middle-school graduates and government middle-school graduates recently applied for admission to Shanghai Baptist College. In English and most other studies the mission school boys were rated two years above the city school students.

"At Chaoyang, near Swatow, Christian schools thirteen years ago had about twelve students. Today over twenty schools have been established with over 900 students. The type of work that is being done and what the native authorities think about it is shown by recent action of the government in granting silver medals to every subscriber of a hundred dollars to the work of the schools. To the missionary in charge a gold medal has been given.

"Conditions at Swatow, Kityang, and elsewhere are almost as noteworthy. At Kaying, where in 1912 there were but twenty pupils, today there are in the one mission school about 500 enrolled, including lower and upper grammar and middle schools.

"In these schools new ideals of living and of service are being daily taught and experienced. Many of the students graduate to go to higher studies in the ports and even to America. Multiply these students and these Christian influences in every province and almost every mission center and it does not take a great stretch of imagination to realize that a new order will arise."

Does Teaching Pay? The Conclusive Answer

"I have found teaching the most exciting, the most trying, and least monotonous of any work ever attempted." This is the testimony of Dr. W. R. Morse who, in addition to his many other tasks, teaches in the Medical College of the Union University at Chengtu. "The classroom," he says, "is like an operating-room and the same skill and judgment, the same fine distinction and clearness of vision, the same precision and accuracy of method are as absolute in the one as in the other. The mistakes in either case leads to the shedding of life blood and death, or the successes leads to transfusion of the life-saving fluid and life. Would to God I had more strength and wisdom to pour out, for the brains of these medical students are bright, pliant, active, willing, and receptive. The glorious thing is that as the days go by we are hourly shown that our labors are not in vain and that we are being justified in our hopes, that the earnest of our purpose is clear cut and correct and our boys will make good. The medical school is unquestionably proving that our hopes and prayers for the evangelization of these people through the art of healing are amply justified and are being fulfilled."

On with the Baptist World Movement!

Missionaries on the field are urging that American Baptists shall not lose interest in the Baptist World Movement until they have completed their One Hundred Million Dollar Campaign. "The news of the big World Movement at home puts much hope and faith in our hearts," writes one. "Even though the goal financially has not been reached, yet the whole movement and the success achieved thus far is a great victory for our church and the kingdom of God." "I only hope," says another, "that you who are making every effort to 'carry on' the campaign for the hundred million may not cease until you have faced the question of your relationship to the

ripening harvest fields of the world. Go, GIVE, SEND, until the love of God shall flood the world."

Decorated for Bravery

When Rev. D. C. Graham, an evangelistic missionary in Suifu, West China, returned to his station he was surprised to receive a decoration of the first order from the Governor of Yunnan, given in recognition of the work he did before he came to the United States on furlough. During the battles between the soldiers of the northern and southern provinces in 1916 the people seemed to depend upon the missionaries to help them in time of trouble. More than once Mr. Graham was called upon to intercede with one or the other army in order to save lives in the city, to carry messages from one army to the other across the firing line, and when hostilities had ceased he helped lead the prisoners of war safely back to their own provinces. In most of these cases the life of a foreigner was fairly safe, but a Chinese probably would have been shot. The missionaries at Suifu cared for almost twelve thousand wounded soldiers in the hospital and other mission buildings. The doctor of the hospital, Dr. C. E. Tompkins, has received two decorations in recognition of his services—the Sixth Order of the Golden Grain from the Chinese Republic, and a decoration of the second order from the Governor of Yunnan. These decorations indicate to some extent the regard in which the missionaries at Suifu are held.

The Personal Equation

Rev. and Mrs. A. G. Adams, of Suifu, West China, have been given a royal welcome home by the First Baptist Church of Mt. Vernon, whose representatives they are in the foreign field. Among other features of the homecoming week in September was a delightful reception given them by the church and attended by Mr. Adams' mother and a number of missionaries from other fields who are members of the church. Both Mr. and Mrs. Adams spoke at the Rally Day exercises of the Bible school, and remarkable enthusiasm was aroused. Classes and individuals vied with each other in spontaneous pledges of money and supplies for the work in Suifu, and the result of the visit to the Bible school is sure to be a great activity in missions on the part of all the classes. Mr. Adams told of his work at the morning service of the church, and in the evening his mother gave an account of some of the early experiences of forty-three years in China. All this interested giving growing out of the personal touch is of the "over-and-above" class, and will make easier also the collection of the pledges in the five-year campaign.

A South India Slogan

A slogan for the five-year program from Podili, South India: "Three schools in each Christian congregation—day school, night school, and Sunday school."

Foreign Missionary Record

SAILED

Miss Gertrude Anderson, Miss Ida Davis, Miss Cecelia Johnson, Miss Nellie Lucas, and Mrs. John McGuire, August 17, from New York for Burma.

Mr. Walter Greenwood, August 21, from New York for Bengal-Orissa.

Rev. and Mrs. C. E. Bousfield, August 20, from Liverpool for South China.

Mr. J. Howard Covell, Miss Charma Moore, Miss Amy Crosby, Rev. and Mrs. Fred Derwacker, Miss Louise Jenkins, Miss Lucy Palmer, August 21, from Seattle for Japan, and Rev. and Mrs. R. T. Capen and two children for South China.

Miss Beulah Bassett, Mr. Rudolph Crook, Miss Sara Downer, Mr. and Mrs. L. H. Randle and child, and Mr. and Mrs. Chester F. Wood, August 21, from San Francisco for West China; Miss Anna Clark, Dr. and Mrs. H. W. Decker, Miss Lelia Droz, Miss Ruth Mather, Miss Ellen J. Peterson, Miss Arcola Pettit, and Miss Evelyn Speiden for East China, and Dr. and Mrs. H. R. Murphy for Bengal-Orissa.

Mr. and Mrs. Robert Currier and children, August 21, from New York for Burma.

Mr. Joseph S. Kennard, August 26, from Vancouver for Japan.

Dr. and Mrs. James V. Latimer and children and Dr. and Mrs. C. F. MacKenzie and children, September 4, from San Francisco for East China.

Dr. and Mrs. Henry W. Newman and children, September 18, from San Francisco for South China.

Miss Lettie Archer, Mr. and Mrs. Wilford Cossum and children, Miss Myrtle Denison, and Dr. and Mrs. C. E. Tompkins, September 23, from Vancouver for West China; Rev. and Mrs. A. I. Nasmith and child for East China; Miss Marion Boss and Miss Marjorie Fleming for South China; Miss Dorothea Taggart and Miss Hazel Malliet for the Philippines.

Miss Ruth Hall and Miss Margaret Winn, September 25, from San Francisco for South China, and Miss Helen Ritner for East China.

ARRIVED

Dr. and Mrs. C. H. Barlow, of Shaohsing, East China, in San Francisco, July 1.

Miss Thomasine Allen, of Sendai, Japan, August 12.

Miss Lucy Austin, of Nyaunglebin, Burma; Dr. Anna Degenring, of Nellore, South India; Miss Susan Roberts, of Onagole, South India; and Miss Rachel Seagrave, of Rangoon, Burma. September 19, in New York.

BORN

To Dr. and Mrs. J. Riley Bailey, of Impur, Assam, a son, Stephen Paul, August 8.

To Rev. and Mrs. T. S. Denham, under appointment to the Philippines, a daughter, Dorothy Louise, August 30.

To Rev. and Mrs. A. J. Dahlby, of Gauhati, Assam, a son, Eugene Grenfell, July 16.

To Rev. and Mrs. E. S. Hildreth, of Chaochowfu, South China, a daughter, Alice Lane, August 30.

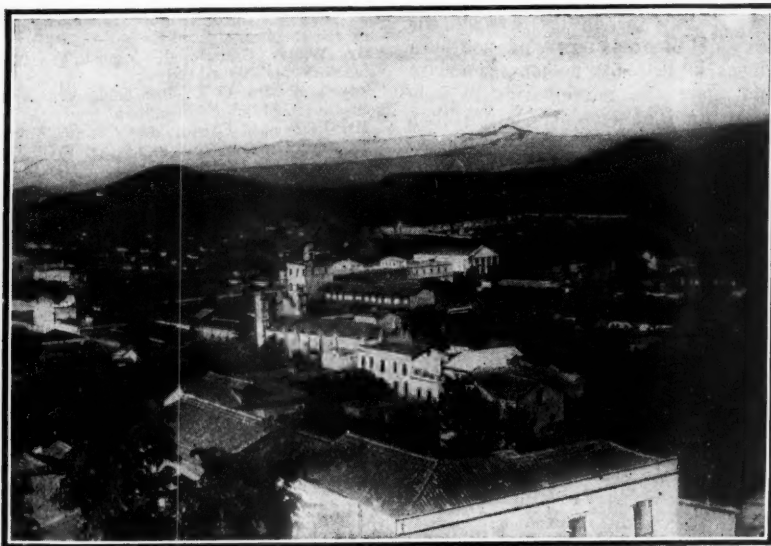
MARRIED

September 2, Mr. Lloyd Eller and Miss Georgianna Steven, under appointment to Balasore, Bengal-Orissa.

September 17, Rev. Herbert E. Hinton and Miss Marion Beckley, under appointment to Burma.

FROM THE HOME LAND

Rev. Coe Hayne has gone on a tour of Indian and frontier missions, and will come back laden with more pictures and stories.



TEGUCIGALPA, CAPITAL OF HONDURAS, C. A.

Beginning Mission Work in the Capital of Honduras

Rev. and Mrs. Mantle, our first missionaries to Honduras, have located at least temporarily in Tegucigalpa, the capital of the republic. Mr. Mantle has secured with his own camera a striking picture of Tegucigalpa, showing its picturesque mountainous environment. In a few words Mr. Mantle adequately portrays the first impressions of a missionary in this distant outpost of Home Mission endeavor in Spanish-speaking Central America.

"Let me say, first of all, that my largest impression, if such it can be called, is one of opportunity for service; that is, my desire to serve these people is stronger than it ever was. Judging from the conditions, as they impress a newcomer on the field, I feel that the board has made no mistake in starting work in Honduras for there does seem to be a large need here, even in Tegucigalpa.

"I think the need that impresses me most is that of work among the boys. Possibly this is because I am more interested in this work than in any other. Our impressions of Honduras are of course vague. Certainly there seems to be a great need of something—someone. I should say. The moral conditions seem

to be terrible, but this, I suppose, is common to all Latin America.

"Rather an amusing incident occurred the other day. I heard that an American in the city said, 'Why, the Mantles seem like real human beings, not missionaries!' I am afraid that a certain type of missionary work has prejudiced a great many natives as well as Americans against all missionaries as a class; and

while I know there must be a certain amount of prejudice against the Protestant missionary, yet, it seems to me that (another first impression) the type of prejudice that prevails is an unnecessary one."



HOME OF THE MANTLES

A Veteran in Service

When Rev. A. L. Story, with Mrs. Story, returned to Porto Rico in September, he was entering upon his thirty-eighth year as a missionary in Latin-American countries. Eighteen years he has served as a representative of our Home Mission Society, and seven years as a colporter of the American Bible Society in Venezuela, the remaining years as a missionary of the Presbyterian Foreign Board in Colombia and

the West Indies. Among the world of experiences through which he has lived are many which would furnish material for an inspiring missionary record and he has promised to make some of this material available. When Mr. Story was pastor of the First Baptist Church of Santiago, Cuba, he devoted two hours daily in the Institute of Santiago as a teacher of the modern languages. He was the first president of El Cristo College. During these years of intimate associations with young people of Cuba he learned the value of constructive religious educational methods among Latin Americans during the formative years. These impressions he carried with him when he began his labors in Porto Rico two years ago.

As district missionary of the San Juan region and pastor of the First Baptist Church in Rio Piedras he has emphasized Sunday school and young people's work. Last year the first Christian Endeavor convention was held in the San Juan district, largely as the result of Mr. Story's initiative in this direction. The enthusiasm displayed during every session was a revelation. He believes the time is ripe for Porto Rico to have a thoroughgoing Sunday School Association. Concerning organization work among young people Mr. Story says:

"Our young people are being reached and organized; our Sunday schools are increasing in numbers and in power and a deepening missionary spirit and an interest in mission life and work is being manifested. Our people are coming to understand more than ever that the real foundations of our efforts are in the kingdom of our Lord. The idea of tithing is getting hold of the members and with it a greater personal interest and effort. This seems to be the banner year for our Mission as far as contributions are concerned. There is a dearth of workers and many fields are not doing more simply because of lack of workers."

The International Baptist Seminary

Here is Dr. F. L. Anderson's statement as to the purpose and scope of the International Baptist Seminary, of which he is the principal:

"During the last few years the leaders among the foreign-speaking peoples of the newer immigration have been praying for the establishment of schools to train their leaders. And during the same period the American Baptist Home Mission Society and Colgate University have been working on this problem in small experiments, but especially effective in the product in spite of the handicap of inadequate faculties and equipment. A year ago the Home Mission Society called together in New York leaders of the foreign-speaking Baptist churches, city mission committees, and the com-

mittee on foreign-speaking work of the Home Mission Society, to face the problem of a future educational policy. At that time, after a day of prayer and conference, it was unanimously decided that there should be one seminary for the training of these various foreign-speaking peoples for which educational opportunity had not been provided, namely, those of the newer immigration. And the Home Mission Society has taken definite steps to establish such a school adequately provided with buildings and faculty. This school, in general, will emphasize certain important things.

"There is first of all the training of foreign-speaking pastors in their own language. It takes an Italian Baptist to help another Italian to become a Christian and train him in the Christian life. One Christian Pole, trained adequately, can win ten times as many Poles for Christ as can anyone else. He understands the Poles. In order to have the right sort of an approach to these peoples, workers in a certain group must know the language, for the language means the heart, soul, culture, literature, and history of these peoples; it goes down deep into the roots of the personality. I learned the Lord's prayer, not in English, although born in America, but in my native language (the Swedish). My mother taught it to me. I want to say that when I hear those words they go deeper into my heart than when I hear them in the language I began to learn when seven years of age. Why? Simply because it is fundamental; it is elemental in the make-up of you and me.

"On the other hand, in this school we shall have thorough training on the part of every student in the English language, American ideals, social and political, and literature, so that when he goes out from the school he shall know not only the language of his own people but also the language of the United States. But more than language, he shall have an intelligent appreciation of her history, literature, and ideals. So, placing his hand on his own people and his hand on his adopted people, he shall stand between the two, bringing them together by a sympathetic interpretation of both.

"The school also will give thorough training in the contents of the Holy Scriptures, so that the student going out from the school will have that Book in his heart and in his mind so that he will be able to use it in his personal work and in preaching. He also will have a thorough training in the meaning and function of the Christian church and his relationship to the church as a leader, so that he will be not only a pastor, not only a preacher, but a leader of the forces that will go out to evangelize his own people and to help them into a keener and deeper and profounder appreciation of our American life."

This is significant service.

Note These Most Significant Gifts from Indians

Never in the history of Indian missions in Oklahoma have the tribes shown greater interest in the work as carried on by the Home Mission Society. At the recent Creek Indian Association \$81,000 was raised by the Indians in cash and pledges for Bacone College, a movement not anticipated in the Survey which provides largely for this school. Two Indians, it has been announced, provided funds for the purchase of eighty acres of land for the Murrow Orphans' Home, and other gifts have been promised which will provide funds for the erection of a new girls' building at the orphanage. This proves appreciation.

The Right Sort of Introduction

An unusual event took place at Ellis Island, September 20, when 2,000 immigrants—men, women, and children—were instructed in the first principles of Americanization. The teachers were United States Senator William M. Calder; Acting Secretary of Labor Raymond B. Mahoney; Emigration Commissioner Frederick A. Wallis, and Dr. William I. Sirovich, who presided over the exercises. The object of the demonstration was to make the newcomers' introduction to America a happy one and at the same time instill in them the root of patriotism and love of their adopted land.

The exercises opened with the playing of the "Star Spangled Banner" by the National Symphony Orchestra, composed of artists under the direction of Arthur Bodansky, noted composer. The immigrants watched with childish curiosity as the visitors sang the national anthem and the police reserves and soldiers stood at attention. Many of them tried to sing. When Commissioner Wallis explained the significance of the anthem, which was immediately interpreted in many tongues, a chorus of "God bless America" came from every corner amid a wave of thunderous applause that swept through the gathering.

The immigrants applauded every patriotic allusion to the flag and country and gave three rousing cheers for Commissioner Wallis. Mme. Namara, of the Metropolitan Opera Company, sang the Jewel Song from Faust, for which an encore was demanded. Senator Calder spoke at length on the opportunities in America for immigrants, and said that seventy-five years ago his mother had landed at Castle Garden. He said our country had been created through immigration from Europe, and that most of the immigrants had been denied participation in their home government, education, and in many countries the worship of God as they desired.

"The opportunities of this country," the senator said, "have been understood by all comers. Some, however, have failed to recognize their obligations, obedience to the law, and respect for the rights of others. These believe all government was instituted for their oppression. It is idle to deny that, because of this attitude on the part of many, though indeed a small proportion of those who have benefited by the opportunities of America, there is throughout the country today a deep-rooted determination to scrutinize more carefully in the future the men and women who come here from other countries.

"The people of America intend to see to it that the laws shall be obeyed, that liberty under the law shall be maintained, and that those who would destroy this splendid government shall be dealt with as the dictates of justice demand."

A Cheering Advance

Rev. A. B. Howell reports that our churches in Cuba have at present many local needs which they are attempting to meet and are expecting to raise about \$50,000 in different parts of the field. These funds are entirely for local purposes; some for church buildings and social center work. In addition to this, they are raising \$5,000 to take care of the Baracoa and Santa Cruz del Sur missions and also to open up new missions in other needy places. The Home Mission Society of the Eastern Cuba Convention, which was organized at the last meeting in Camaguey, is a live body and is planning to carry on the mission work thoroughly. At the present time, not counting the money used in the Cristo schools, these churches are taking care of fifty-six per cent of all the mission expenses, and this year the amount will be sixty per cent.

Encouraging Progress in Our Work in Porto Rico

The total offerings from all departments of Baptist churches in Porto Rico for the first six months of the associational year reach a total of \$8,728.57. This is more than twice the offerings for the entire year reported in 1916. We have not yet reached our limit. General Missionary Riggs affirms that with a few more good pastors these offerings will be doubled.

In the Interdenominational Seminary at Rio Piedras there are eight young men preparing for the Baptist ministry. Pablo Sastre will complete the full course this year and Pedro Hernandez will complete the two-year Bible course. There is quite a list of prospective students for the ministry in the coming years. They are under observation as they continue in their own towns.

With the Colporters in the Field

THAT the life of the colporter is one of many experiences is revealed in every letter that comes to headquarters from the fields far and near. A few of these letters are published herewith not so much to emphasize the truth of the above statement as to give the reader a vision of the worth and significance of the work of these traveling missionaries.

FROM A WORKER IN OHIO

The past year has been one of many experiences, the most varied of any in thirty years of active ministry; but my heart is filled with gratitude to my heavenly Father for his loving care and abounding blessings. At the time of my appointment was convalescing from a four-months siege of influenza, during which a surgical operation and hospital treatment gave me a vision of human frailty that deepened as never before my faith in the promise, "the Everlasting arms are beneath." My strength gradually recovered and by August was able for full work. From that time to the end of the year was engaged in six special meetings, in which there were over sixty conversions and thirty-eight baptisms.

Traveled by railway nearly 10,000 miles the past year, about half as far in automobiles furnished by kind friends, and rode on sleds, road wagons, buggies, and walked about 1,000 miles. In all visited 69 communities in 35 counties of the State. The work was largely in rural communities, with pastorless churches. Have been permitted to introduce pastors to a number of these personally and by correspondence.

Changed conditions are very marked in many of these localities. The lure of city and factory has drawn many boys and girls from the farm. The tenantry is increasing rapidly, and much of it is hard to reach, yet the gospel is not shorn of its power, and the Word is needed as never before; but am optimistic and hopeful for larger blessings under the leading of our Lord.—*A. K. McCall, Ohio.*

PIONEERING IN IDAHO

We have just completed the shingling of the new church here, and the work demands my personal attention just now and until the building is finished. State Evangelist Mills is to begin a three-weeks tent meeting here, and I must remain until that is over. So it looks a little doubtful, so far as my vacation is concerned. But I am happy. The Spirit set me a hard task, but through his guidance we are going to win.

Mrs. Cox has been a great help and

suffered many inconveniences in order to accomplish the completion of the task. Our Sunday school has kept up to fifty-five and church attendance about the same. We are stopping in a board shack with a canvas cover. Bushels of dust, and no shade or lawn.—*E. E. Cox, Melba, Idaho.*

"FOUND A FEW BAPTISTS"

I am ten miles northwest of Valentine, the county seat of Cherry County. I reached here Friday. This is a very needy community. The people seldom attend church. They are not a church-going people. The family which is the farthest from church is not more than seven miles, but they seldom go. There are a few Catholics, and just west of the schoolhouse almost all of them are Lutherans. It is the custom of this community to gather for a Sunday picnic and have a ball game. They have this every three or four weeks. They had one yesterday, consequently my congregations were small. I had several good visits in the community, however, and those who came were interested, and I trust were helped.

I have found a few Baptists the last week, and I am now in one of their homes. The woman is not well at all, yet I know my coming into the home has been a help to them. It is awfully dry here. Corn and potatoes will not be a half crop. They need rain badly. I shall work on west from here this morning. I shall work on through the country.—*J. F. Judkins, Grand Island, Neb.*

A NEGLECTED COMMUNITY

Was in a "dry-farming" community last night where they have had no preaching since it was peopled by the present settlers some two years ago. I am going out to a community in the mountains, about forty miles out, this afternoon, and stay a week. I cannot begin to answer all of the calls that come to me. I am now trying to select about eight or ten communities where the need seems to be greatest, and plan to give a week or ten days to each one, getting into every home possible. One great hindrance in the mountain districts in the winter is the roads. Much of the time the auto roads are impassable. In the dry-farming sections the roads are generally better, but in bad weather the attendance is at times very small compared to that in the mountain villages where the mining-camps are located.—*W. G. Hooper, Pueblo, Colorado.*

Here is where the reclaiming of the waste places comes in.

Hungarian Baptist Convention

The thirteenth annual Convention of Hungarian Baptists was held at the Calvary American Baptist Church of Trenton, N. J., with great success. A fairly large group of people gathered from different parts of the country. Almost every Hungarian Baptist church and mission was represented, and the delegates and visitors present from the thirteen States represented numbered about 300. The First Magyar Baptist Church of Trenton and its pastor did everything possible to make the Convention feel at home, and meals were served by the women of the church.

The principal speaker was Rev. Stephen Orosz, president of the Convention, Dean of the Magyar Baptist Theological Seminary, and pastor of the First Hungarian Baptist Church of Cleveland. Mr. and Mrs. Orosz had just returned from Hungary, a few days before the Convention, with facts both discouraging and encouraging, which were revealed during the sessions. The people of the country, including the Baptist brethren and sisters, are suffering horribly, bodily and spiritually. There are about 504 Magyar Baptist churches and missions with only forty-three ordained pastors, and many of them have no trained leaders at all. They need and expect help from America, and are worthy of every assistance we can possibly render them.

During the Convention, open-air meetings were held on the streets at various places where Hungarians reside, and people gathered eagerly to hear the message which was presented. Both on the streets and at the church services, music was furnished by the Hungarian Baptist band of New Brunswick, N. J., and also of Bridgeport, Conn. The Calvary Church (American) being a larger and more comfortable building than the Hungarian Baptist Church (which is next door), proved an up-to-date gathering place. Here also the meals were served. The kindness of the Calvary Church congregation in granting us the use of their building, and also the helpful service of all the cooperating churches, was greatly appreciated by the Convention, and those present will never forget the "good time" they had at Trenton. The First Hungarian Baptist Church of Bridgeport, Conn., has invited the Convention for next year. The invitation was cheerfully accepted.

Cooperation in New Phases of Home Mission Service

The Home Mission Society has cooperated in the building of a Community House at Elkhorn, Wis., dedicated September 26. The Society is cooperating with the Michigan State Convention in the support of a Director of Rural Church Work.

THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

Five-Year Program Goals

November, 1920, stands for Presidential Election, Thanksgiving and Turkey, and Membership Week for the Baptists. These three, and the World Wide Guild girls are in on every one. We who are eligible will surely do our duty and accept our privilege in every State in our union by voting for our next president, and it is a safe guess that each one of us will do justice to the "unspeakable turk" on Thanksgiving Day, but what about Membership Week, October 31 and November 7? I thought it might be a spur to jog your memories a little about our W. W. G. goals in the five-year program, because I find that my "forgettery" is not the only one that is in good working order. Hence, this brief questionnaire.

DO YOU KNOW

THAT when the W. W. G. started September, 1915, there were only 589 Young Women's Missionary Societies reported?

THAT the five-year program set our goal at 3,000 W. W. G. Chapters for May 1, 1921?

THAT September 1, 1920, we have 2,980 Chapters?

THAT there were 4,216 young women enlisted in 1915?

THAT there were 33,000 young women in the W. W. G. Chapters May 1, 1920?

THAT the five-year program calls for 50,000 young women enlisted by May 1, 1921?

We are perfectly sure of reaching 3,000 Chapters by May 1, but we are a long way from 50,000 young women enlisted, so it seems that enlistment week is our opportunity. Here are a few more questions:

Have you invited *every eligible girl* in your church to join the W. W. G.?

Have you made your meetings so irresistible that having come once, a girl could not bear to stay away?

Have you *planned a definite campaign* for new members this fall?

Have you had a *twenty-five per cent gain in your membership* every year since you were organized?

"They say" it is not good psychology to point the moral so I won't do it. If we reach that goal of 50,000 members by May 1, we shall need more than twenty-five per cent gain. A word to the wise is sufficient.

ANOTHER OBJECTIVE

They are all after us, girls. In addition to the above goals the Department

of Missionary Education has set two others for us to reach:

1. 1,000 Mission Study Classes by May 1, 1921. One for every Guild by 1924.

2. 1,000 Reading Courses by May 1, 1921. One for every Guild by 1924. We surely ought to be able to reach this year's goal of 1,000 Study Classes in our 2,980 W. W. G. Chapters.

Watch December MISSIONS for further information about these classes.

The Department of Missionary Education has also planned some model Missionary Libraries, among which are two for girls, which include the following books.

THE GIRLS' MISSIONARY BOOKSHELF, FOR YOUNGER GIRLS

No. 3

- | | | |
|--|-----------------|--------|
| 1. Around the World With Jack and Janet | Waterbury paper | \$0.25 |
| 2. African Adventurers | Mackenzie | .50 |
| 3. Fifty Missionary Heroes Every Boy and Girl Should Know. | Johnston | 1.25 |
| 4. The Jungle Folk of Africa | Milligan | 1.50 |
| 5. Jack and Janet in the Philippines | Waterbury | .50 |
| 6. Children at Play in Many Lands | Hall | .75 |
| 7. Mr. Friend-O'-Man | Stocking | .60 |
| 8. Lamp Lighters Across the Sea | Applegarth | .60 |
| 9. The Land of the Golden Man | Ferris | .50 |
| 10. Mook | Sites | .50 |

Published price \$6.95

Our Special price for the set, \$6.25, postpaid

THE GIRLS' MISSIONARY BOOKSHELF, FOR OLDER GIRLS

No. 4

- | | | |
|--------------------------------|-------------|--------|
| 1. Ann of Ava | Hubbard | \$0.75 |
| 2. Mary Slessor of Calabar | Livingstone | 2.00 |
| 3. The Promised Land | Antin | 2.50 |
| 4. The Lady of the Decoration | Little | 1.25 |
| 5. Kiowa | Crawford | 1.50 |
| 6. The Moffats | Hubbard | .75 |
| 7. Mary Reed | Jackson | .75 |
| 8. Serving the Neighborhood | Felton | .75 |
| 9. Livingstone, the Pathfinder | Matthews | .75 |
| 10. Masoud, the Bedouin | Carhart | 1.50 |
| 11. Comrades in Service | Burton | .75 |
| 12. The White Queen of Okoyong | Livingstone | 1.25 |
| 13. Chundra Lela | Lee | .65 |

Published price \$15.15

Our special price for the set, \$14.00, postpaid

THIS APPLIES TO YOU

Apropos of all this membership campaign talk, be sure to read "Those Fascinating Seals" which Mrs. Montgomery has been kind enough to clip from the *Sunday School Times* and send me. The scheme can apply to our Guild girls as well as to boys, and to the fall months as well as summer, and to Guild meetings as well as Sunday school. If any of you carry out the suggestion, either as it is or in a modified form, let me hear how you did it and what were the results.

How many of you remember "The League of the Kindly Tongue" which I put in MISSIONS three or four years ago? Here is the pledge of the Bethany girls of the Methodist Church, Appleton, Wis., whose pastor, Rev. W. D. Marsh, the author of "The League of the Kindly Tongue." I give it to you because it would make us such good Christians if in our everyday life we tried to live up to its ideals.

BETHANY GIRLS

Aim—Every girl a spiritual center radiating the Master's purpose in her home, daily life, and church.

Covenant—Trusting in my Master for help.

I will not have eyes for that error of another, which I would long to have unnoted in myself.

I will not have ears for that evil report about another, which I would crave to have sheltered in kindly silence.

I will not have a tongue for that frailty of another, which, if my own, I would crave to have sheltered in kindly silence.

I will make Jesus the King of my life and try always to do unto others as I would have others do unto me.

"STUPID ME"

Have you seen the new "Stupid Me" leaflet on White Cross work for the Foreign Society? It gives you the whole thing in a nutshell; what to send, how to send, and where to send. You send to me for it. By the way, we now have four literature departments, so send to the one nearest you for your supplies of study books and reading contest books, and in fact all W. W. G. literature. I can always send samples from Buffalo, but do not carry a large stock. This is the list of literature departments: 276 Fifth Avenue, New York City; Ford Building, Boston, Mass.; 2969 Vernon Avenue, Chicago, Ill. (Home); 1433 Stevens Building, Chicago, Ill. (Foreign); 506 Columbia Building, 313 West Third Street, Los Angeles, Calif.

In sending for literature be very explicit in stating just how many of everything you wish, and if you know the price include money with order. Also

BE SURE to write your full address, city, State, street and all.

IMPORTANT!

At least a dozen people are wondering why on earth Miss Noble is so slow about sending that W. W. G. material. I'll tell you why. You failed to put on your full address, and it just happens that when the letter does not give the city or State, Uncle Sam's postmark is not legible, and I have no clue as to where Mary Jones lives. Don't misjudge unless you are sure your name and address were given in the letter; and if you do not hear within two weeks write again.

*Faithfully Yours,
Alma J. Noble.*

Intensive Study and Self-Giving Service

DEAR GUILD GIRLS:

How fast the time flies! Already you have begun your Chapter plans for the year, and from letters that are now coming in from some of you I know this is to be our biggest and best year for intensive study and for self-giving service. I wish I might share the inspiration of all these letters. Here are a few suggestive items:

At a recent Life Service night in the First Baptist Church, five volunteers from the Senior Wing Chapter told why they were going. All named the Guild as the most vital factor in the church organization in bringing the decision for definite service in their own lives. One girl said that the missionary work was always indefinite until she studied each field and its needs in the Guild. Another girl who has volunteered as a nurse for the foreign field spoke of an inspiration meeting in connection with the Guild as the turning point in her life. Three of the girls begin their training this fall. Is your Chapter, through its study courses, bringing results like this?

Did your Chapter send delegates to a summer conference? Are you hoarding your inspiration or increasing it by sharing it with others? Listen to this from a loyal Chapter in Illinois:

"There were five who attended the Lake Geneva Summer School of Missouri this year from our very own Chapter. I felt like shouting 'Glory hallelujah,' especially since the girls returned. They are so enthusiastic, and it isn't surface enthusiasm either. No other Chapter in the association has ever sent a delegate, and it has been hard to interest them. This year each of the five girls has written about one particular phase of the conference. For instance, one has taken general impressions, one the classes, another stunts and

recreation, and the president a gist of the whole conference. We are sending these letters to the other Chapters. I have read some and what enthusiasm and things of real value they contain! I know other girls will enjoy reading them, and I pray that some will determine to go next year. We had one delegate last year, five this year, and already we are planning for twenty-five next year."

This comes from an associational secretary who was once discouraged:

"You told me to pray about the work of the association, and I did and would you believe it very soon I received two letters telling of the organizing of Chapters in two different towns."

Girls, if your Chapter is in need, if you have problems and difficulties, use plans and methods plus earnest prayer, and watch for results. God answers prayer, and Our Father is ready to give us much if we will but pray with believing hearts. Let us work and pray together, and make this the greatest year ever. Yours in service,

*Helen Crissman -
Field Secretary.*

Another Message from the W. W. G. at San Juan, Porto Rico

I am glad you liked our program about P. R. I am enclosing copy of some others we have had. How the girls love the program. One of the things that has stimulated interest I believe is the fact that only the Program Committee and any who take part in the program may have to see the program to know about what it is going to be. It is a surprise to the rest of the girls. Of course, no committee want to have a program less interesting or less unique than the ones before them have done. The Bible study (Missionary Journeys of Paul) was given at the request of the members of the club. They have requested a Bible study for the next meeting in the fall.

You can't imagine what a dear, sweet thing the girls did for me. On my departure for a furlough in the North they presented me with a fine sewing-box, containing everything necessary for sewing or darning a traveler might wish or need to do. The thimble is a golden one, with "W. W. G., 8-28-20" (date of my leaving time) engraved on it. What group of American girls could love more deeply or show their love more than these dear girls have done? They presented it in the special farewell service the church had the night before I sailed. Most of the girls were dressed in blue—the W. W. G. color. The service was a beautiful one in every respect.

CAMP W. W. G.

The girls loved this program. It's a translation of one you sent me. The girls used blue paper to make the tents, because that's the club color.

Translation is as follows:

Discipline—1 Tim. 4 : 7b.

Forward, March—Mark 16 : 15.

Submarines—2 Cor. 4 : 3.

Airplanes—Isa. 33 : 17.

Over the Top—Phil. 3 : 4.

The girls developed the topics beautifully. All decided to be "airplanes." "Subs" are tabooed. When someone begins to criticize now she is promptly called a "sub" and invited to become an airplane. Of course, the young men of the church are "crazy" to know what the girls are talking about when they use the strange vocabulary.—*Albertine Bischoff.*

Those Fascinating Seals

A recent number of the *Sunday School Times* contains a communication from the teacher of a boys' class containing a suggestion that will work equally well in a World Wide Guild:

"My boys were growing careless about perfect attendance with the coming of warm weather. So when a certain hot Sunday found but five boys out I presented a neat box sealed with twelve seals or small gilt stars. I announced that there was a surprise in that box, and it could only be revealed by breaking the seals. Every boy out the following Sunday could break a seal, but for every boy absent we would put on a new seal. There were twelve boys in the class, and it only took two Sundays to get the reward inside the box, which proved to be a fifteen-cent wall map that we had been wanting.

"Besides the map there was another box, sealed this time with thirty-six seals. This box was opened just three weeks, not a boy being absent for three Sundays. This time the reward was a felt pennant, which I had made myself at a cost of twenty-five cents.

"There was also another box, this time sealed with fifty-two seals. I said nothing about it, but of course the class could not win this reward within five weeks, because even if every boy was there four weeks there would still be four seals left to break on the fifth Sunday unless they secured some new members. They thought of this, however, and the next Sunday found a new boy in the class, to be followed a week later by two more, so the boys had the satisfaction of winning this fifty-cent flag in four weeks.

"Inside the box with the flag was a small box sealed with thirty seals. I explained that if every boy were there for the two Sundays following each boy would receive a personal reward when the box was opened. Every boy of the

fifteen got his reward, and it proved to be a class button. By that time the summer was over and we started into the

autumn months so enthusiastic about the class that I felt we would have but little trouble about attendance."



A Traveling Library

Knowing that the reading of good missionary stories is one of the best methods of creating and developing a genuine interest in missionaries and their work, we have recommended, from the beginning of the C. W. C. organization, some of the best books, old and new, which we knew to be interesting to children. Furthermore, last year we added to our list of honor points, ten points each for reading the study books and two others suggested. As our leaders began to follow the suggestions made at headquarters, a difficulty was met in some of the churches which have no library fund to draw on, and no recent missionary books in the church library. These books were not available, so we are going to provide a library of four books, two home and two foreign, which can be loaded for one month for the price of the postage. Already ten dollars has been given for this purpose, five dollars from the Crusader Company of the East Sixth Street Church, Erie, Pa., and five dollars from Mrs. Henry W. Peabody, one of the first and most loyal friends of the organization, making it possible to equip two libraries. Section 1 will contain, "Around the World With Jack and Janet," "The Honorable Crimson Tree," "Americans All," and "Stories of Brotherhood."

Section 2: "African Adventures," "Fifty Missionary Heroes Every Boy and Girl Should Know," "Giovanni," and "The Children of the Lighthouse."

Other friends who desire to furnish a library may send five dollars to me and other sections will be added.

In order to secure the loan of a section, application must be made to Miss Mary L. Noble, 218 Lancaster Ave., Buffalo, N. Y., and when the books are received the postage should be returned to Miss Noble. The amount of postage will vary according to the zones. It is hoped that a large number of companies will avail themselves of this opportunity to put into the hands of our boys and girls these splendid books.

Children's Patriotism

One of the easiest classes in our body politic to reach with an appeal to patriotism is the one made up of red-blooded

boys and girls. They glory in their opportunity, and are proud of their accomplishment. The single instance of the large sum of money they secured for the government through the purchase and sale of Thrift Stamps, is sufficient to serve as an example. There is a critical condition of affairs existing in our country, which our boys and girls may relieve, if we show them how and exhibit a little Christian enthusiasm in the matter. We call it the "Negro Problem," which seems to me to be misnomer, as so often the problem has been to create a Christian attitude on the part of white neighbors. A leader actually feels herself that injustice has been too often meted out to some of our citizens simply because of the color of their skin, and that very much that is valuable to our civilization may be contributed by the colored race, before she can win the boys and girls for this crusade. Appeal to their sense of fair play and justice, and create a vital interest in the individual by some of the stories of heroism which are numerous in our recent magazines. Some of the Negro melodies, sung by two or three of the crusaders will show them how sweet and effervescent their music is. It might be well to make this appeal on the day that you study chapter three of "Mr. Friend-O'-Man."

"The Shepherd of Aintab"

is the title of the junior study book published by the missionary education movement for this year, and has for its subject the Near East. A delightful play for juniors to be used with this is, "The Magic Carpet," by Miss Helen L. Willcox, price 20 cents. Order from The Woman's Press, 600 Lexington Ave., New York City.

One Magazine for 100,000,000 Children

In all China there is but one magazine for children. Some of our homes have on their tables "St. Nicholas," "Everyland," "The American Boy," and others, which are waited for impatiently by their subscribers. With keener joy the Chinese children who are fortunate enough to be on the subscription list of "Happy Childhood" anticipate its coming. It is published by our missionary leaders of all

denominations, and draws from many countries for first-hand stories and illustrations, and abounds in helpful teaching. These pictures are copied from the June (?) number. Crusaders, What Do You Think These Pictures Are About? Write what you think they mean in about one hundred words and send it to me, and I will print in the next number of MISSIONS the account that comes the nearest to being right. Within a few months, the first Child's Life of Christ, with colored illustrations, has been printed in Chinese, the money having been given by a Baptist woman in New England who loves children and loves Christ.

Membership Week

The Crusaders and Heralds and Jewels are to have a part in "Membership Week," October 31 to November 7. Get right about it and every company that will increase its membership fifty per cent shall be given a prize. Hurry up, boys and girls, and show what you can do in seven days. One organization that I know had a contest for attendance, beginning in October. They made a special banner and if the girls have the most members out, they hold the banner until the boys win it away from them. The president of this company went to Northfield this summer and "got some ideas" that she wished to carry out, so tactfully approached the leader on the subject. The result was that she is to plan one meeting and manage it herself, and if it is "good," she may arrange another. From the exuberance of spirit and the shouts and whoops that punctuated the account of how this was accomplished, one would suppose that it was the event of a lifetime. Every effort will be made to make program No. 1 "good." Possibly other presidents could succeed if they tried.

Mary L. Noble

218 Lancaster Ave., Buffalo, N. Y.

The Editor says:

Do the C. W. Crusaders realize that the story of "The Sunshine Baby" is especially dedicated to them, and is designed to teach many things about life in a mission land? It is, and we hope they all are reading it as peculiarly theirs. Then the story "The Career of a Cobbler," which begins in December issue, will also be of special interest to little people and big alike. Look out for it. MISSIONS relies on you for many new subscribers this year. You did finely last year. If you like the Puzzle Page, write and say so. And why not get a prize by guessing the puzzles correctly?

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

The Responses are Coming in and are of the Inspiring Kind—Are You Preparing Yours? It is an S. O. S. Call

IT was an excellent plan—nothing brilliant nor elaborate—but, on the contrary, so simple that they wondered they had never thought of it before. It was not even wholly original. In borrowing it, however, they had adapted it so effectively to new conditions that it took on fresh life and possibilities. And it worked. It worked so well that the attendance and interest were increased and people woke up who had never thought of missions in terms of human interest before.

Then She-Who-Had-Used-The-Plan said: "It would be a wicked waste for our Little Candle to burn itself out under a bushel when it might shine so much farther. It will only cost half an hour's time and a two-cent stamp to place it in the Forum Candlestick, where the readers of *MISSIONS* may see its light and glorify God, who inspired it." So she sent it that very day, knowing full well that the current of her busy life would sink without a trace of that which was left to drift until tomorrow.

When the Forum Conductor received the Little Candle, she looked upon it with joy; and she loved it, and she said, "There is one woman who knows the burdens I carry and is willing to lift them for just a day." She straightway placed the Little Candle in the Forum Candlestick, and lo! ten thousand women throughout the land who had never glimpsed the heart of the Great Commission saw the gleam, caught the vision, and went forth to help establish the Reign of God upon the earth.

HOW THE GALESBURG CHURCH SURPRISED ITS JUNIORS

Our Junior Church has been in operation about a year and a half and meets at the same time as the regular church service. Boys and girls up to about second-year high school are encouraged to come if they do not attend adult church services; and as they reach that age (or sooner, if they will go), we make a definite effort to pass them on to the latter. Our junior service is planned to interest those from twelve to sixteen years of age, as that is the period when parents find it most difficult to get their children to attend church. I am not sure that our "Surprise Periods" have caused the attendance to average ten or twelve more than last

summer, but suspect that they have had something to do with it, as we have not appealed to them to "keep up the attendance," as is ordinarily done.

The "Surprise Plan" is not limited to a Junior Church, but might be used with similar results in any organization of young people. We have used this since the first Sunday in July; and as that happened to be the Fourth, we simply had a little drill, which included the salute of the United States and the Christian flags, and a duet, which ended in a patriotic air sung by two girls. It was then announced that there would be a "Surprise Period," in which something unusual would happen each Sunday for several weeks, and that a different committee of members would have charge of it each time, meeting with me during the week to prepare for it. As three or four were on the committee at a time, it gave a large proportion of the membership a chance to do something special and me an opportunity to get better acquainted with the members, which will be an advantage in lining up the work this fall.

The first week the committee made a collection of funny stories about missionary experiences, foreigners, etc., from material gathered mostly from *The World Outlook*, *The Baptist*, and *MISSIONS*. This was classified and when read at church, was introduced as illustrating the difficulty experienced by mis-

sionaries in mastering foreign languages, the love of Orientals for long words and obsequious expressions, the hardships of foreigners in learning our customs, etc. We carefully omitted any stories that seemed to poke fun in an unkind way or to call foreigners nicknames that were terms of ridicule. The audience thoroughly enjoyed the ten minutes devoted to that surprise.

Other surprises have been:

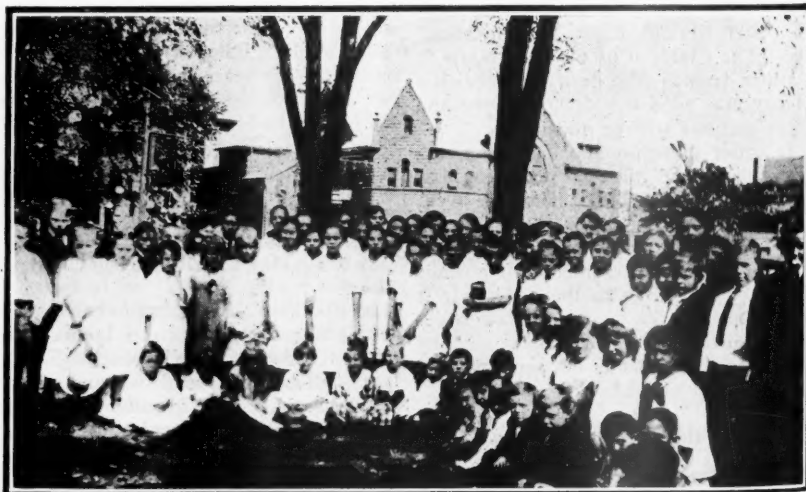
A hymn-guessing contest, the children guessing familiar hymns as the pianist played the first few measures, the contest being followed by brief stories of the writing of three hymns which were sung as the music of the morning.

Display of copies of famous religious pictures and Bible scenes (this might be of pictures cut from *MISSIONS* and suitably mounted), explanation regarding the same being given by the boys and girls who had cut out or collected them.

The play, "Heroes of the Island World," put out by our A. B. P. S. The committee responsible for this (three boys and one girl) worked hard, having three rehearsals besides the time spent in committing the dialog.

Puzzles, the questions asked by members of the committee being answered by the audience. The answers were names of Bible characters in one set, and of books of the Bible in another. (A quiz on the Junior Mission Study Book might be used.)

The finding of mission schools and hospitals on a large wall map of China, Japan, India, Burma, and neighboring countries. Lists of schools and hospitals in each country and town were posted on a large bulletin in front, and by the boy or girl first finding the place on the map attached to a sticker—a United States flag for a school and a star for a hospital. A few comments about the schools and missionaries were given, and the period closed with prayer. We used



THE JUNIOR CHURCH OF THE FIRST CHURCH, GALESBURG, ILLINOIS

the list of schools and hospitals in the Baptist Guide Book, especially the list of high schools, as our audience was especially interested in that kind of a school.

The Guide Book also furnished us the list of terms used for the basis of today's period. Those for China, India, Burma, and the Philippines were copied and given to four girls, each of whom wrote a short story, using the words on her list. These stories were read at Junior Church, with a list of the words and their pronunciation posted before the audience that they might follow it as they listened. The story with the longest list (India) was read first, and preceding the reading the audience pronounced the words, noticing the definitions as they went along; and it was then easy for them to follow the shorter lists as subsequent stories were read. I figured that their practice in viewing motion pictures enabled them to grasp quickly through eye-gate. The Philippine story by our pastor's daughter was a real missionary story—quite as good, we thought, as many one reads.

Next Sunday we shall have a little talk about Hofmann's pictures of Christ, presenting each person with a penny copy (a Perry picture) as a souvenir.

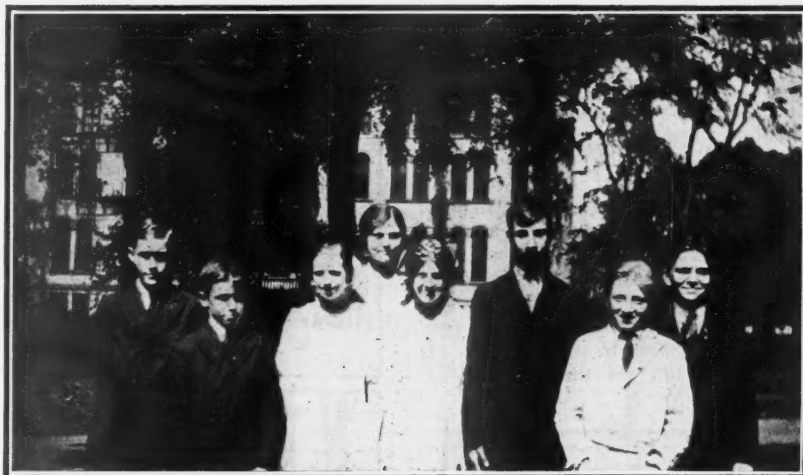
Most of the Surprise Periods have taken about ten minutes—none more than fifteen, excepting the stories, which ran a little longer. There has been no effort to coordinate them with the rest of the program. They were, in fact, just whatever we could think of that would be somewhat unusual in a church service and yet instructive in an entertaining way.—*Ruth L. Goodsill, First Baptist Church, Galesburg, Ill.*

(The above plan presents infinite possibilities for grown-ups as well as children, MISSIONS, the Baptist Survey, and the current study-books containing treasures in the way of "surprises.")

ACQUAINTANCE DRILL

In order to promote better acquaintance among the membership of large missionary societies or Bible classes, or at a missionary social, the following drill is suggested. It is modeled after methods successfully used in the Y. W. C. A.

Three members are called to the front and asked to give their names. Then a fourth is requested to step forward, give her own name and shake hands with the first three, calling each by name, then take her place in the line. After ten or twelve have done this they are seated and the process is begun again. After a little an opportunity for conversation, accompanied by a cup of tea, is given. It is surprising how everybody wishes to practice on her newly acquired acquaintance with the names, and how much more spirited and general the conversation becomes. Old and new members should be mixed in these introduc-



SOME OF THE OFFICERS AND CHOIR MEMBERS OF THE JUNIOR CHURCH OF GALESBURG

tions that there be no stiffness. This drill repeated with different individuals at successive meetings, will eventually succeed in giving command of the names in a large organization.

SOME SNAPSHOT SUGGESTIONS

Just now missionary dramatics seem to be the thing that enlists the most interest. When preparing for this sort of program be sure your dramatic representation teaches something very definitely. Select something, if possible, which calls for children and young people. If Mary or Charlie is in it, every mother, father, aunt, uncle, and cousin will be present.

Did you ever try reading an article from MISSIONS or a short story as an impromptu dialog, having several women take parts of certain characters throughout the reading, a "super" filling in the general portions? This has been tried and not found wanting.

As a unique feature of a missionary program, have some woman of fairly advanced age tell of her early home life, then let a young married woman give her ideal of a home today. A third person may next tell what is lacking in the homes of many "Newer Americans" to make them come up to such standards. In this atmosphere ask, "Who will volunteer to help one such family toward an ideal home?"

A GOOD SUGGESTION

For a social afternoon, girls or young married women might dress as children and group themselves on the floor around a dear, white-haired guest of the evening, seated in an easy-chair, as she tells her story of early conditions in this country. The leader might then direct the thoughts of the younger women to old people not so beautifully cared for as this one, and pave the way for the subject of our Ministers and

Missionaries Benefit Board, toward which a generous portion of our New World Movement offering goes, or to some local Old People's Home, to be adapted for social service work.—*Mrs. G. E. Young, Minneapolis.*

An Enticing Program

Last July I used the enclosed program for a meeting. It being warm it was announced that the ladies would tour the world in autos. As many copies of the program were made as we had members. The material was gathered from MISSIONS of that time, snappy articles, i. e., not too long and interesting and given out one week before the meeting to those they were best suited to. On a small outline map of the world, red dots were made in the place to be visited and the name of the station. I purchased balls of red, white, and blue yarns cutting pieces one and one-fourth yards long of each color so as to have enough for one for each station (one color for each station). One end of the yarns was tied together and fastened above the map on a motto, "Christ for the World." As each speaker arose she was given one of the free-ends of the yarn (using red for the first speaker, white for the second, etc.), which had a knot in the end and a pin stuck through it, and the speaker put the pin through the dot she was telling about.

The women seemed to enjoy and be interested throughout the meeting. The talks must not be long as so many places are visited. If costumes are within reach, speakers could dress to represent the work.—*Mrs. N. K. Crossman, Coatesville, Pa.*

(In sending this welcome program Mrs. Crossman says: "We all enjoy the Open Forum of Methods, and are always looking for new ideas." Thanks!)

A Welcome Note

29 Sanaicho, Ushigome, Tokyo.

Editor MISSIONS:

As almost brand-new missionaries, we are delighted with the subscription to MISSIONS, evidences of which we have in the December number and in the splendid new-form number for January. Congratulations on the new dress; the change needs no justification; the wonder is that the price isn't raised.

Am enclosing a snapshot which you may sometime wish to use as a cut. I took it last fall on the grounds of



WAITING FOR THE GOSPEL HOPE

Kwannow-Do, the temple of the Goddess of Mercy (Buddhist) at Asakusa in Tokyo. The face is the type of many thousands in Japan waiting for the Christian Sunday schools to bring hope and cheer into their expression.

AT ONE DOLLAR A YEAR "MISSIONS" IS ONE OF THE BEST INVESTMENTS YOU CAN MAKE

Words Often Misspelled

Epitome, not epitomy.
Abhorrance, not abhorrence.
Stereopticon, not stereoptican.
Capitalized, not capatilized.
Primitive, not primative.
Necessity, not nessesity.
Allegiance, not allegience.
Existence, not existance.
Demobilized, not demobilized.

MISSIONS' PUZZLE PAGE

<p>B ¹</p> <p>LY</p> <p>A New Trained Nurse Missionary to Assam</p>	<p>Toys ²</p> <p>The letters of the name of a New Lady Missionary to Africa</p>	<p>³</p> <p>A New Lady Missionary to Bengal Orissa</p>
<p>⁴</p> <p>A New Lady Missionary to the Philippine Islands</p>	<p>⁵</p> <p>SE NK</p> <p>A New Lady Missionary to Japan</p>	<p>⁶</p> <p>A New Lady Missionary to China</p>

NEW SERIES—NO. 5. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them? For a correct set of answers a first prize will be given, consisting of one missionary book. For correct answers to five of the puzzles, a year's subscription to MISSIONS, sent to any address. Send your answers.

A Noble Contribution

At the annual meeting of the American Baptist Telugu Mission the Conference expressed itself as profoundly grateful for the great forward movements in America for the development of the kingdom of God, and pledged itself to cooperate with the Board of Promotion of the Northern Baptist Convention in the One Hundred Million Dollar Campaign by raising the sum of five thousand rupees (rupee about thirty-two cents) for this purpose within the next five years.

Two Games with Words

GAME A. Take the first letter of MISSIONS, M, and see how long a sentence you can write in five minutes, beginning each word with M, as for instance, My mother made me make more muffins.

GAME B. Write MEDICAL MISSIONS at the head of a sheet of paper, then see who can make the longest list of words out of these letters in ten minutes.

It is possible to make over seventy words from these letters.

Answers to October Puzzles

1. Cuba and Porto Rico.
2. M. O. Lake, Porto Rico.
3. J. M. Games, Cuba.
4. Martha Blackmore, Cuba.
5. Dr. Weyand, Porto Rico.
6. Rev. A. V. Wood, Porto Rico.

ANSWERS TO SEPTEMBER PUZZLES

(These are given by request, and the answers will be published hereafter in the next issue after the puzzles appear.)

1. Japan.
2. Tokyo.
3. Mrs. Ann Haring.
4. Miss Crosby.
5. Fisher.
6. Tenny (X-knee).

Story of the Student Life in a School in Swatow

Miss Helen Fielden, who is now an instructor in Colby Academy, New London, N. H., has written a very fine account of the life of the girls of the Abigail Hart Scott Memorial School, Swatow, China. It is in this school for Chinese girls that Miss Fielden has been teaching for the past three years. This story has been gotten out as an illustrated leaflet under the title of "Just Girls" (School series No. 10, price, five cents), and may be obtained from Literature Department of General Board of Promotion, 276 Fifth Ave., New York.

Model Missionary Libraries

A little sixteen-page folder is now in print, listing a series of Twelve Model Missionary Libraries. From twelve to fifteen books are recommended in each library. The published price of individual books is given, and through the courtesy of the Publication Society a special reduced price has been placed on each library.

These libraries have been selected after months of study and consultation with missionary education men and women, and they are recommended for all groups within the church. The series is as follows:

1. The Boys' Missionary Bookshelf, for Younger Boys.
2. The Boys' Missionary Bookshelf, for Older Boys.
3. The Girls' Missionary Bookshelf, for Younger Girls.
4. The Girls' Missionary Bookshelf, for Older Girls.
5. The Young People's Missionary Bookshelf.
6. The Women's Missionary Bookshelf, Selections A and B.
7. The Men's Missionary Bookshelf, Selections A and B.
8. The Sunday School Missionary Ladder, Selections A and B.
9. The Pastor's Missionary Library.

The Department of Missionary Education recommends that these libraries be placed in Sunday Schools, Young People's Societies, World Wide Guilds, Men's Classes, and Women's Societies for reading courses and contests. The B. Y. P. U. A. has already recommended that the Young People's Library be secured by each Young People's Society within the nation, in Canada, the United States, North and South.

A special library of twenty-five volumes is also listed exclusively for the use of pastors. It contains a well-balanced library of the strongest books within the missionary field.

It is especially urged that these libraries be made available for use at once either by (1) Purchase of individual or church; (2) As a circulating library; (3) New accession to Sunday school library; (4) Recommendation for addition to Public Libraries of towns and cities.

These great life stories are among the greatest books of our time, and they contain the stimulus necessary to the strengthening of character and the directing of life's purpose. They are continuing chapters of the earlier stories of missionary adventure recorded in the New Testament. Write for further information to Department of Missionary Education, William A. Hill, Secretary, 276 Fifth Ave., New York.

General Notes

The Methodist Book Concern in Cincinnati celebrated its hundredth anniversary October 6, 1920. The parent Book Concern in New York dates back to 1789, at which time greetings were sent to President Washington, recently inaugurated.

Dr. J. Campbell White has become vice-president of the Bible Teachers Training School in New York, and will be associated with his brother, Dr. W. W. White, who has been president from the beginning of the school twenty years ago. A special department for pastors is to be opened. Of the 148 students this year, 25 are missionaries on furlough.

The day classes at the Moody Bible Institute of Chicago have enrolled 835 students, about half of them women. Nearly all the States are represented and more than 20 foreign countries. The evening classes have about the same number, and the correspondence courses are taken by 6,700 persons in all parts of the country and many in foreign lands.

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Executive Secretary,
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Graded Missionary Stories

Sunday school superintendents and pastors are requested to secure at once for their schools a set of the new graded missionary stories and descriptive charts, illustrating the Home Mission work. These stories are intended for use during November and December, and are written to illustrate the general Home Mission theme of the year, "The Church and the Community."

DEPARTMENT STORY TITLES

For the Primary Department—"The House with the Steeple," by Margaret Applegarth, ten excellent stories.

Junior Department—"Through the Keyhole," by Margaret Applegarth, ten captivating stories.

Intermediate Department—"Adventures on the King's Highway," by Coe Hayne.

Senior Department—"Under the Great Command," by Coe Hayne, a series of new stories of challenging interest.

The correlated study books on the general theme, "The Church and the Community," suggested for adult study, are "The Church and the Community," by Ralph E. Diffendorfer; "Serving the Neighborhood," by Ralph A. Felton; "Old Trails and New," by Coe Hayne; and "Mr. Friend-o'-Man," by Jay T. Stocking.

SEND FOR SUPPLIES

The following supplies will be sent free of charge upon request: Primary Missionary Stories, Junior Missionary Stories, Intermediate Missionary Stories, Senior Missionary Stories, set of four posters (additional posters 15c per set), sample copies of the Christmas exercise.

The four posters, one for each department, are for display in the Sunday school rooms. They have been drawn by Mr. H. L. Gleason, the artist who made the New World Movement poster.

The Christmas program has been prepared by Dr. James F. Stifler, pastor of the First Baptist Church of Evanston, Ill. This program contains two beautiful carols not hitherto used in this country. To them have been set well-known Christmas poems.

All the above materials are now being supplied and the Christmas exercise will be ready for distribution not later than the first of November.

The importance of this material for the present quarter of the year can scarcely be overestimated, and the Department of Missionary Education is prepared to give immediate attention to all inquiries for this and all other missionary educational materials. Address the Department at 276 Fifth Avenue, New York City.

"THE CAREER OF A COBBLER"
IN
DECEMBER "MISSIONS"

To Our Club Managers

This month begins the new subscription rate of

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\$1.25 Single Subscriptions

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ANNUITY BONDS meet every requirement of a high class investment. Pay as high as 8%. Write for Booklet P.

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One year course for college graduates
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6 Books by Dr. W. E. Biederwolf

"Unvarnished Facts About Christian Science," 15 cents.

"Spiritualism," 15 cents. "Russellism," 15 cents.

"Mormonism," 15 cents. "Adventism," 15 cents.

All 5 for 50 cents

Dr. Biederwolf's new book of sermons, "The Man God Tried to Kill," 75 cents.

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Two New Missionary Books

Attention is called to two new books edited by the Department of Missionary Education for use in the study of the Home and Foreign text-books of the year.

"Old Trails and New," by Coe Hayne, is a series of vividly written stories of our Home Mission fields. Mr. Hayne has visited the fields, seen the conditions, taken his pictures, and written the stories under these divisions: The Frontier, The City, Rural Communities, Industrial Communities, and Americans All.

This book should be studied by Baptist groups studying either "The Church and the Community," "Christian Americanization," or "Serving the Neighborhood." The book sells for \$1.25 in cloth, 75c in paper. Obtained as below.

The other book just off the press is entitled, "The Triumph of the Missionary Motive." It is a series of strong statements setting forth the imperishable values of the missionary message viewed in the light of the World War as its background. It has invaluable material in it for the study of "The Bible and Missions" and is recommended as a supplementary reading book. It contains the following chapters:

1. The Missionary Motive Fundamental in Christianity—Frederick L. Anderson.
2. The Missionary Motive in the World War—John H. Mason.
- 3, 4. Some Contributions of Christian Missions in War-Time—James H. Franklin.
5. The Social Application of the Missionary Motive Abroad—Joseph C. Robbins.
6. The Social Application of the Missionary Motive at Home—Justin O. Nixon.
7. Ought the United States to be a Missionary Nation?—Ernest D. Burton.
8. The Missionary Motive—Its Appeal to the Youth of Our Day—P. H. J. Lerrigo.

Price \$1.00 in cloth, 50c in paper. May be obtained through the Department of Missionary Education or from the American Baptist Publication Society.

In the Name of God, Amen!

This valuable handbook (which takes its title from the opening words of the Mayflower Compact) is offered to pastors, together with a Dramatic Service for church and community exercises, and booklets for congregational distribution in preparation for

Mayflower Universal Bible Sunday

NOVEMBER 28, 1920

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The Bible is crowded with biographies of successful men and conspicuous failures. It illustrates wise and unwise personal and business principles and methods. It is an education in English, history, oratory, poetry, and prose. And it is a guide book to the highest usefulness, happiness and contentment. The Bible fires you with Godly ambition, endows you with strength. Possessed of its secrets, you're bound to win!

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Know your Bible. Study it systematically in humble dependence on Him who gave it, and you will gain not only knowledge and wisdom of the highest business value, but you will profit otherwise beyond all calculation. No business education is complete without a knowledge of the Bible, and Bible study is made easy and intensely interesting through

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These courses open a new world to you—broaden your vision, develop your understanding, answer your questions, help solve your perplexities, give comfort and encouragement. More than 6,700 persons of some 40 occupations are now taking one or more of the courses. Letters of warmest appreciation are constantly received. For example:

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"I have gained more real knowledge of the Bible and God in studying the one book (Genesis) as your course directs than I ever before gained from the whole Bible."

"Money could not buy what I have gotten out of this course already. And to think that I have taken only the first section!"

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